

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

SPANISH TOLERATION.

How to sail as close to the wind as possible seems to be the present aim of Spanish statesmen. The Constitutional Laws of Spain, carried through the Legislature not without hard driving, enact that "no one shall be molested on account of his religious opinions, or for the exercise of his particular form of worship;" but the enactment is qualified by adding that "nevertheless, no public ceremonies or manifestations, other than those of the religion of the State, shall be permitted." As in the case of lady's letters their meaning lies in the postscript, so often in legislation the force of a law lies in its proviso. Perhaps there is not a principle of Liberalism which may not be clearly announced in legal terms, and which may not be reduced to a pitiful minimum in the modification to which those terms are subjected by a few harmless-looking phrases following in their wake. Spain, by force of circumstances, over which she may be said to have had no control, has found her way back to avowed intolerance of religious opinion and worship, barred by the public opinion and practice of every European State. Her present rulers—or shall we not rather say the magnificos who are behind her rulers?—stand in political awe before the See of Rome. Whether it be their natural instinct, or whether it be that instinct which is inspired in them by ecclesiastical zealotry, we need not undertake to decide; but, as a matter of fact in regard to religious toleration, the administration of Spain seems to be in the hands of men who "let 'I dare not' wait upon 'I will.'" The spirit which is behind the Throne is one which would fain bring back the Inquisition of former days. The spectacles for which it would seem to yearn are those which used to find embodiment in *auto-da-fés*. This, however, has long ceased to be to the taste of Europe. It cannot be expressed in act without raising inconvenient international excitement. It is one of those relics of Roman domination which has to be put out of sight, except to a very few privileged votaries of the Roman See. It can only be approached by what may be described as a circumbendibus. The practice at present in vogue at Madrid is to concede everything in words to Liberal sentiment, and to revoke everything, or almost everything, in administrative practice. "You may, certainly

you may, but it must be upon our conditions," and the conditions enforced neutralise the concession. Men may be Protestants in Spain, they may worship with their fellow Protestants, but they must obliterate every trace by which it would be known to the outside world that they are what they are. As the law is interpreted at present, they are permitted to gather together with those whose faith and sympathies fit them to perform acts of common worship, but they must not affix to the outside of the place in which they meet any placard or advertisement which will give to the passer-by information that this is a place set apart for Protestant worship, or that such and such are the hours at which it is solemnised. They may open and support a Protestant school, but the master or mistress of it may not walk abroad with the scholars. Nay, it is doubtful whether they can sing, lest the sound of their hymns should vex the ears of the faithful outside their place of worship. All these things are taken by authority to be illustrations of those "public ceremonies or manifestations other than those of the religion of the State," which the law does not permit.

All this is very much of a piece with the political will which has been expressed by the Spanish nation in reference to the future Government of that country. Nominally, of course, it is the will of the Spanish people, formally expressed by their representatives. Really, it is the will of the Church, qualified by limitations which, for the present, cannot be overpassed. Bunyan's description of Giant Pagan sitting in his cave, and incapacitated by his crazy bones from doing more than grin out his malice upon passing pilgrims, shadows forth with tolerable aptness the position and temper of the Church of Rome in Spain. It would, but it cannot. After a great fight in the Chambers, it grants toleration—at the discretion of the Governmental authorities—but it takes care to make that concession as impracticable as possible. Only think of the Government of what has been a great historical country waging war against placards and advertisements, against hymns sung too loudly, and schoolmistresses showing themselves too conspicuously at the head of their scholars! To such a depth of degradation has priestism sunk an otherwise noble-hearted people—for noble-hearted they are—simple in their tastes, kindly in their dispositions, frugal in their habits, capable of being trained and disciplined to a standard of high moral worth. There would seem to be something especially cruel in "the tender mercies" of organised sacerdotalism. It is the same all over the world—the same, whatever may be the avowed faith of the clerical caste. They must have everything to themselves. No good must be attempted but with their instrumentality, or with their sanction. Where they can, they persecute; where they cannot, they make laws under which they can prosecute. "All is fish that comes to their net." To hold the conscience in slavery to themselves is an outcome of their piety. They, perhaps, keep alive a vague notion of God and Providence, but it is that they may use it to their own exaltation. Kindly men they may be, many of them, but themselves deceived by the system of which they form part. No doubt, some adequate good will hereafter compensate for, and explain their present existence and power. They are doing their work, to what-

ever end it may point. Meanwhile, like the plague of flies in Egypt, they are a grievous infliction upon the nations in which they have become predominant. There is no liberty where the priesthood is in the ascendant, and the almost certain effect of the continued supremacy of their order in any country, is the wide growth of indifference to religion, edged with infidelity.

Some application has been made to Lord Derby with a view to his intervention, and, we believe, he has made a friendly remonstrance to the Spanish Ambassador in this country. Of course, it has been, and is likely to be, of the smallest effect. Nothing can be done in such cases but by spiritual fervour. There is only one way of getting rid of oppressive religious laws, and that is by daring and enduring the wrath that is in them. Patience in well-doing, exhibited in self-sacrifice even unto death, is by far the most potent instrumentality for overcoming evil. We do not say that Spain should not be remonstrated with on her stealthy return to an accursed system, but she should be chidden, if at all, for her own sake, and made to see her own shame. If possible, she should be addressed in the spirit of those lines put into the mouth of Isabella in *Measure for Measure* by our great dramatist—

But man, proud man,
Dress'd in a little brief authority;
Most ignorant of what he's most assured,
His glassy essence—like an angry ape,
Plays such fantastic tricks before high heaven
As make the angels weep: who, with our spleens,
Would all themselves laugh mortal.

DEAN STANLEY ON THE PERFECT IDEAL OF THE CHURCH.

THE Dean of Westminster is always interesting. He is a master of intellectual *tours de force*. He is the most gifted of illusionists. He has a charming art of making the worse appear the better reason; an art all the more telling because it is used with unembarrassed candour brightened by "a smile that is childlike and bland." He means all that he says, and a great deal more too; which it is not always given us to penetrate. That he is not quite satisfied with the Established Church as it exists, is clearly apparent, especially from his speeches in Convocation. But to what lengths he would go in making it what it ought to be is not so clear. We believe he would gladly repeat the Act of Uniformity, and make almost any sacrifice to enable conscientious men of very conflicting creeds to conform to his Church. There is no doubt about his liberality. But we have never been able to make out whether there are any doctrines at all, on belief in which he would insist as necessary to communion. Yet he cannot tolerate the idea that a nation's religious life should freely organise itself without the interference of Parliamentary law, or the support of State endowments. His one fixed and unalterable idea is a "national Church." Unless we misinterpret him—which we are sincerely anxious to avoid—the creed and the organisation of that Church are at the best secondary considerations. The one fundamental condition with him is that this Church should have political status, and that its ministers should be national officers equally with policemen and tide-waiters. The limits of patriotism are to be observed by the Church. Its highest office is—not to redeem a world—but to give

stately and official expression to the aggregate belief and feeling of the nation concerning religion.

Harping on this one string the other day at Scarborough, Dean Stanley told his congregation, that the germ of the idea was to be found in the New Testament churches, which he termed "municipal," and that this germ found its perfect flower only in the national churches which "belonged to, predestined, and advanced to, the perfect ideal of the Redeemer's Kingdom." The newspaper report which has reached us is imperfect, and probably fails to represent accurately the dean's ideas on the relation of national churches to that universal church which, with our New Testament before us, we can alone regard as "the perfect ideal" in question. Possibly he explained how such patriotic churches are the best component parts of a truly catholic body. Such an argument would be interesting, because it would have to be constructed not only apart from, but in defiance of, all experience, which would rather suggest that national churches are generally one of two things, either a mere department of a wider ecclesiastical despotism, or else a patriotic sect whose hand is against all the rest of Christendom, and their hand against it. But our objection would be, if possible, of a more fundamental character. We totally deny that there is any trace whatever in the New Testament either of "municipal" churches, properly so called, or of any tendency to the slightest recognition of patriotic sentiment as an element in Church organisation. Patriotism is, no doubt, as the Nonconforming Robert Hall most eloquently showed, perfectly consistent with, nay, promoted by earnest Christianity. It is amongst the things honourable, lovely, and of good report, to which St. Paul exhorted the Philippians ever to keep their hearts open. But there is an emotion grander even than that patriotism. The love of Christ, which, like the radiance on the road to Damascus, blinded St. Paul to all lower things, was *not* the love of country; it was the love of man. Patriotism is good so far as it goes. But it is not great enough for the scope of the Divine life. It has to be guarded lest it should narrow our sympathies. Patriotism left to itself would keep the world for ever in arms. At the Christian era the time had come when men must be prepared for a nobler organisation than any of which patriotism ever dreamt. And there are few passages of the New Testament which stir the blood with a more kindling inspiration than those which speak of the new humanity "renewed in knowledge after the image of Him that created him, where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free; but Christ is all and in all." Is it to be supposed for one moment that when St. Paul wrote words like these he ever dreamed of the possibility of "national churches?" His very aim in writing thus was to deaden the pride of race, to efface arbitrary distinctions, to bridge over political divisions—all of which national churches inevitably tend to intensify or widen. We are far from denying that in the good old days, when the English Church and nation were really one, the Church was a very effective recruiting agent, and greatly intensified British hatred of foreign "idolaters." But it has been precisely as that identity between Church and nation has been insensibly dissolved that our patriotism has been corrected and ennobled by the "enthusiasm of humanity." National churches may have been very useful in stimulating crusades. But the time for crusades is gone by, unless Turkey should bring it back again; and to a wider humanity national churches, just in proportion to their vitality and their intense expression of national character, are always a hindrance.

On reflection, we were perhaps wrong in saying that there is in the New Testament no trace of a national church. There was the Jewish Church—not that anachronism about which Dean Stanley so charmingly discoursed, when what he means is really the Jewish nation—but the Jewish section of the Christian Church, which showed an unmistakeable desire to keep its own traditions and customs, if not its communion, pure from Gentile intrusion. Yes; we will concede the Dean so much. Here was undoubtedly the germ of a national church. And what did St. Paul think of it? It is impossible to resist the impression that he did not like it at all. Not that he was without sympathy for the national sentiment that animated it. But this national sentiment appeared to him to be out of place when it presumed to mark out a sort of *peculium* within the universal church, and to separate races which God would bring together. It is true that he gratefully accepted the right hand of fellowship in token of a fraternal arrangement, by which he was to go to the heathen, and the elder apostles to

"the circumcision." But that this involved no approval of a separate national church for the Jews is eminently clear, from the anxious iteration and emphasis with which he insists on the total abrogation of the time-honoured division between Jew and Gentile. If there was, as some Biblical critics tell us, more or less of a life-long division between St. Paul and the rest of the apostles, we can only say that the imperfect germ of a national church in Judæa gave only too true a promise of the mischiefs that were to be wrought by the matured and embodied idea.

As to "municipal" churches, neither the time nor place of Dean Stanley's utterance on the subject will allow us to suppose that this argument was a mere play upon words. But it is difficult to make any more of it. We are aware indeed that Presbyterians, and even some Independents, hold that the city, not the congregation, was the unit of ecclesiastical organisation in primitive times. This, however, is a very different idea from that of "municipal" churches. The "circuits" of the Wesleyans often coincide with municipal boundaries. But this does not constitute them municipal churches. This would involve an official connection with the municipal authorities, something like that of the "corporation churches" in some of our towns. We need scarcely say that there is not the faintest shadow of any such thing in the New Testament. When Gallio "caring for none of these things" drove both Jews and Christians from his judgment seat, he would have been very much astonished to hear that he had been dealing thus summarily with the "municipal church" of Corinth. Genius, unconsciously to itself, is fertile in graceful illusions. But in this Church question we have to deal with hard and sometimes unpleasant facts. It is very telling to say, as the dean does, that our Church, having advanced beyond the municipal stage, sums up all its distinctive principles in one word—"it is the Church of England." But how about the half of the nation outside? Has that no church at all. The Dean sometimes good-naturedly tell us that we are "Nonconforming members of the Church of England." Very good, but what is that church which includes both him and us? To say that the Parliamentary Church does this, is a mere legal fiction. There is a church which includes us, we are sure. And it is this, not the sectarian, Parliamentary Church, which sums up the religious life of the nation. Let Dean Stanley apply his great intellect to the practical means necessary for giving a legal embodiment to the only church which, except by a courteous fiction, could fairly claim to be called national. If he really did this, we should not despair of his coming to our conclusion that a national church is an anachronism and an incongruity.

THE DISESTABLISHMENT MOVEMENT.

The Leicester papers report the first part of a lengthened visit to that neighbourhood by Mr. Gordon, in the course of which he has been persistently followed by "the other side":—

BURRAGE.—On Tuesday evening, in the large Wesleyan School, the Rev. W. Staynes, Baptist, in the chair. Crowded place, and great interest. Lecture on the Scriptural aspects, and Mr. Reed in opposition, but never touching the proper theme, Mr. Gordon's reply being enthusiastically received. Hearty votes of thanks.

COUNTERTHORPE.—On Wednesday evening, Baptist Chapel, Mr. W. Stanyon presiding, and not the easiest part of the evening's business. Audience about equally divided, Mr. Reed having the loud support of several Leicester friends, and he and another parson speaking at considerable length. The papers speak of Mr. Gordon's "powerful" reply. Amongst other things, Mr. Reed declining any immediate explanation of his statement that the Liberationists wanted to turn the churches into theatres. Mr. Gordon emphatically said it was untrue, and it turned out to be nothing more substantial than a supposition. The usual votes.

BARROW-ON-SOAR.—On Thursday evening, in the Baptist school, the Rev. J. Lemon, of Loughboro', in the chair. Crowded place, great feeling having been roused by a placard to the effect that Mr. Reed would give a full reply to Mr. Gordon's lecture, and as no discussion had been invited, and no leave asked, this was felt to be a gross liberty, especially after the kind courtesy that had been shown the opposition, and, moreover, as the placard summoned Churchmen to be present and see fair play, it was felt as a gross insult too. On consultation Mr. Gordon agreed that the time had come to stand on the rights of the matter, and, accordingly, at the close of the lecture, which was well received, all the leading Church people being present, expecting their rejoinder, the chairman said the business was at an end, and declared the meeting over. Up jumped Church defenders, one after the other, or all at once; but it was no use, the audience would have none of them, and, making a great din, they retreated outside, and thence to the parish school,

and set the bell ringing, and sent the bellman round, Mr. Gordon announcing, as a parting shot, that he should be back again in a few days, discussion invited, and they should see what they should see. (Loud cheering.)

MELTON MOWBRAY.—On Friday evening, in the Temperance Hall, Mr. G. H. Baines presiding. Again a crowded place, the same placard having appeared, and the same leaders being present. Lecture received with enthusiasm, and none the less the decision of the chair to maintain the same ground as on the previous night, which was again done, to the woe-begone amazement of the opposition. No help for it. Hearty votes.

QUORNDON.—On Saturday evening, in the Baptist school, Mr. Smith in the chair. Still another crowded place, a few of the obnoxious placards having again appeared; but as the vicar had first called and asked leave for Mr. Reed, and on the understanding that there should be no more of them, Mr. Gordon raised the point, and, at the close of his lecture, again on the Scriptures, and warmly received, Mr. Reed spoke, without attempting to reply, which even his clerical friends did not attempt, and Mr. Gordon claimed a verdict by default. A capital ending of a good week's work.

BALA.—Mr. Carvell Williams visited this town on Thursday, Sept. 14, and addressed the students of both colleges (Calvinistic Methodists and Independents), to the number of about seventy, at the Independent Chapel. The Rev. Evan Peters was voted to the chair, who, after a few introductory words in Welsh, called upon Mr. Williams to address the meeting. The lecturer was well received, and attentively listened to from beginning to end. He spoke for about an hour, and the frequent applause of the young gentlemen showed that they appreciated the arguments and sympathised with the sentiments expressed by the lecturer. At the end, Professor Thomas proposed a vote of thanks to Mr. Williams, which was seconded by Prof. Peter and unanimously passed. Prof. E. Edwards proposed a vote of thanks to the chairman, Mr. Thomas seconded it, and all signified their assent in the usual way. Prof. Williams was also present. If we may judge from this meeting at Bala, Mr. Williams's visit to other colleges in England and Wales will prove to be the beginning of a great work.—*From a Correspondent.*

MEETING IN BELFAST.—On Tuesday evening Mr. John Andrew, of Leeds, one of the agents of the Liberation Society, gave a lecture in the Regent-street Baptist Church. Mr. Greenhill, T.C., presided, and, in the course of his opening address, he stated that he had once visited the great western continent of America, where state aid to religion had been long ago abandoned, and that with decided advantage. He believed, too, that it would be of great advantage to Great Britain if all denominations there stood in the same position in the eye of the law. The subject was one of great importance, and the Liberationists of Ireland ought to sympathise with and help those across the Channel who were labouring to secure disestablishment. The lecturer touched upon the Scriptural argument, referred to the scale of livings as a great scandal, and to the growth of Ritualism, and showed that State-Churchism was an obstacle to civil and religious progress. There were several questions that would require attention during the next few years, viz., Endowed Schools, the Burial Laws, Clerical Fellowships at the Universities, the National System of Education, and State Churches in some of our colonies and dependencies. Public opinion in Great Britain was steadily growing in strength, and he believed if no war should intervene, this question would be most prominent at the next general election. A cordial vote of thanks was proposed by Mr. W. C. Mitchell, and seconded by the Rev. J. C. Street, and the chairman was thanked for the manner in which he had conducted the business of the meeting.—*Northern Whig.*

THE REV. DR. KENNEDY ON MODERN SCEPTICISM.

At the special service held at Plymouth on Wednesday last in connection with the appointment of the Rev. Charles Chapman to the theological chair of the Western College, in succession to the late Professor Charlton, the Rev. Dr. KENNEDY, of Stepney, delivered an address. He said he had been asked to address some words, not of counsel, that he would not presume to do, but of encouragement, to the honoured brother who was now entering on the great work of theological professor in the Western College. But he preferred to do it indirectly and impersonally. After remarking on the general difficulties of a professor's work in training men for the Nonconformist ministry, Dr. Kennedy proceeded to speak of the special difficulties of the work arising from the superstition and the scepticism which are rank in these days. Speaking of the latter he said that the scepticism of the age is not so easily dealt with in the class-room as its superstition. It is far more perilous to the personal faith of our students than is the most specious form of so-called Catholic doctrine. Even when its assaults are intellectually repelled, they often enfeeble the spiritual life and cool the ardour of its Christian zeal. And under cover of a desire more effectually to answer the objections of unbelief, and to render Christianity less obnoxious and vulnerable, there comes the temptation to mould Christian truths into what seem to be philosophic forms—a process which often amounts to a practical sacrifice of that which is scripturally

distinctive of them, and that wherein consists their very life and power. Then the literature of unbelief is enormous. The subject which it embraces includes all the greatest questions which have engaged, or can engage, the minds and hearts of all ages, questions greater and more varied than those on which the spirits immortal discoursed,

Who reasoned high
Of Providence, foreknowledge, will and fate;
Fix'd fate, freewill, foreknowledge absolute;
And found no end, in wandering mazes lost.

We are not now at liberty to assume even that there is a God. Or, if we recoil from surrendering the term God, and subscribing ourselves "Atheist," we are not at liberty to assume that He or It is our Creator, or is in any sense a Person capable of will, of thought, or of affection. And so on, from this beginning, through the entire range of all those doctrines of natural religion which, even to heathens like Socrates and Cicero, admitted of no rational doubt—we may assume nothing; we have to contend for every inch of ground, before we reach the threshold of what we deem, and have to prove to be, a Divine revelation. To some it appears utterly useless to meet and combat scepticism over this wide and dreary area of what seems to them vain speculation. Better far, they think, to assume what all nations, barbarous and civilised, have assumed, or have received by a tradition which has awakened consenting echoes in their hearts, the existence of God and of the soul, of right and wrong, and of Divine rule and retribution; and, planting our feet on these great verities, to inquire whether God has ever spoken to man, and what He has spoken. If the question were merely how best to awaken and win the popular conscience, I might consent to this representation. I have no idea that men can ever be made believing and Christian by argumentation on the evidences of religion. The Gospel, by its self-evidencing light and its adaptation to the moral wants and cravings of men, must be, as it has it ever been, the converter of men to faith and godliness. But the teachers of religion cannot stand by and see all that is Divine and sacred denied without an attempt to meet the doubter and denier on his own ground. They cannot select their field of battle and wait till the enemy comes within reach of their arms. They must go forth to meet him where he chooses to establish his force. It is notorious that the most anti-Christian doctrines, and even the most atheistic, find the freest access to our homes in the pages of honoured and respectable periodicals, bearing the superscription of men eminent in science. To ignore this state of things would be to shut our eyes suicidally lest we should see our danger. It would be to allow a most deadly virus to spread far and wide through the veins of the community without any attempt to prevent or cure. This must not be. Our ministers must have understanding of their times. It is not enough to be valiant for the truth. They must have the intelligence that will turn their valour to account. Hence the difficulty of the work of the class-room. But the theological professor has much to encourage him in view of the great war of opinion which is now raging. It is some encouragement, for example, to find that those who are farthest from the acknowledgment of a living and intelligent God are compelled to feel after something that is not in the ordinary sense material, and that is in some transcendental way Divine. They grope amidst atoms and forces, and strain their eyes till they are almost blinded. Beside and beyond atoms and forces they can see nothing, and yet they feel there must be something, some underlying substratum, as one calls it. "There is," said Professor Tyndall in his famous Belfast address, "that deep-set feeling which, since the earliest dawn of history, and probably for ages prior to all history, incorporated itself in the religions of the world. You (he added) who have escaped from these religions into the high and dry light of the intellect may deride them; but in so doing you deride accidents of form merely, and fail to touch the immovable basis of the religious sentiment in the heart of man." This witness is true. We only wonder that he stops short with the acknowledgment that the religions of the world are not mere excrescences on our humanity, but that they have an immovable basis in the heart of man. "The whole process of evolution," he says, "is the manifestation of a Power absolutely inscrutable to the intellect of man. As little in our day as in the days of Job can man by searching find this Power out." But the professor misstates the experience of the men of the days of Job by omitting the important words "unto perfection." "Canst thou find out the Almighty unto perfection?" the friend of Job said. Job and his friends were no Agnostics, and their example furnishes no apology for Agnosticism. They were not content to rest in the notion of an inscrutable Power and an insoluble mystery. They must find out, if not by their own searching and their own intellect, yet somehow or other they must find out, who or what that Power is, by whose "operations," to use the professor's words, "life on earth is evolved." And they did. "Ask now the beasts and they shall teach thee; and the fowls of the air and they shall tell thee: or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee, who knoweth not in all these that the hand of Jehovah hath wrought this? In whose hand is the soul of every living thing, and the breath of all mankind." Such was their reading of the world of matter and life around them. But when their

moral nature was awakened and brought into the presence of the Divine holiness and law, they acquired a still deeper and more influential knowledge of God. "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself and repent in dust and ashes." It is something, it is much, that the foremost of unbelievers are compelled to admit a mystery in nature, which, so far as any discoveries they have yet made, is insoluble, and which, we venture to say, so long as the solution is sought in the domain of matter and blind force, will be found "absolutely insoluble." But we object to their demanding that we should be content with this admission, this amount of knowledge, or, rather, this state of ignorance. We will not—we cannot. As it was with Augustine, so with us: "Our hearts are restless till they find rest in God." The quest after Him cannot be repressed. You may crush our aspirations for a season, you may sophisticate our apprehensions of truth and pervert our sense of right and wrong, but the soul, unburdened of the weight you put upon it, recovering from its temporary stupor, will cry out for God, for the living God.

The theological professor finds another encouragement in the homage which unbelievers are constrained to render to the character of our Lord Jesus Christ. We are sometimes told of a low class of literature which circulates in the dark, and is full of ribald and blasphemous representations of the name and character even of the Spotless One. But the literature which shows itself openly in the world, and may be accepted as representative of the highest unbelieving minds, offers a tribute to the character of Christ, which, if it comes short of what is due to Him, is yet no mean sanction to our demand that Christ should be regarded as the very Son of God. Take the words of John Stuart Mill as a specimen. This, in some respects, great thinker holds—I use his own words—that "the government of nature cannot be made to resemble the work of a Being at once good and omnipotent." But he turns to Christ and finds in Him what he cannot see in the Author of Nature, if, indeed, nature have an author, and says:—

It is Christ, rather than God, whom Christianity has held up to believers as the pattern of perfection for humanity. It is the God Incarnate, rather than the God of the Jews or of Nature, who, being idealised, has taken so great and salutary a hold on the modern mind. And, whatever else may be taken away from us by rational criticism, Christ is still left; a unique figure, not more unlike all His precursors than all His followers, even those who had the direct benefit of His personal teaching. It is of no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable has been superadded by the tradition of His followers. Who, among His disciples or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not Saint Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from the higher source. . . . About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight, which, if we abandon the idle speculation of finding scientific precision where something very different was aimed at, must place the prophet of Nazareth, even in the estimation of those who have no belief in His inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this pre-eminent genius is combined with the qualities of probably the greatest moral reformer, and martyr to that mission, who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity; nor even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete, than to endeavour so to live that Christ would approve our life.

I do not quote these remarkable words—remarkable considering the pen which wrote them—to work out the argument which may be based upon them in favour of the supernatural source of this unique and wonderful character, but only to indicate the encouragement which we may derive in our apologetic war, from the fact that the glory of our Lord's character penetrates through the mists of prejudice and unbelief, and constrains a homage which, on the supposition of a purely natural cause and a purely human personality, is almost idolatrous. The scientific spirit, to which the enemies of Christianity constantly appeal, requires that we find an adequate cause for the moral phenomenon, the character of Jesus Christ, literally unique, appearing once and only once in the whole history of mankind, "not more unlike," says Mr. Mill, "all his precursors than all his followers." Such a cause is not to be found in the condition of the age in which it appeared, or in any mental and moral faculties common to our humanity. No "concurrence" of moral "atoms" could produce this most superhuman phenomenon. It is itself a sign and a wonder transcending the giving of sight to the blind or even the raising of the dead. Signs such as these have, we believe, been wrought by other men divinely endowed, but imagination itself has not surrounded a second name with the halo of perfection and sinlessness. It is on this name the Christian church is based; our whole Christianity is the outcome of this name, and we may well be bold in the defence of that which is indissolubly and essentially associated with a name which even unbelievers confess to be above every name that is named in heaven or on earth.

There is another encouragement which our teachers of theology may derive from the course of recent criticism—namely, in the fact

that the authenticity of the books which profess to contain the history of the origin of our faith becomes only the more firmly established by every fresh attempt to impugn it. In confirmation of this statement I need only refer to the last assault on these books which has excited any general interest. Those who have carefully and impartially followed the controversy originated by the work entitled "Supernatural Religion," will scarcely venture to question it. Anything more complete, more crushing, than the criticism to which Canon Lightfoot has subjected the assertions and misstatements of the author of "Supernatural Religion," cannot be imagined. The fact is that the strength, eye and the motive, of what calls itself the Higher criticism, is to be found in the *a priori* assumption that the supernatural, and supernatural events, are under no circumstances to be accepted as historical. Beginning with this utterly unphilosophical *petitio principii*, the higher criticism admits a substratum of historic truth in the personality and teachings of the Prophet of Nazareth, but must find the means of separating it from the supernatural elements and incidents with which our books invest it. And the most plausible means of doing this is to maintain that these books are the products of a later age, and that the supernatural incidents which they contain are but the creations of superstition. It so happens, however, that there are certain books, the Epistles to the Romans, to the Corinthians, and to the Galatians, which the most destructive criticism admits to be genuine. Now these Epistles are as full of the supernatural as the Gospels themselves, not only contain truths which the author professed to receive by revelation, but refer to the most supernatural facts in the Gospel history of Christ, very specially His own unique supernatural character as the Son of God, God manifest in the flesh, and what all admit to be a foundation-fact of Christianity, His resurrection from the dead. So that the labour of our higher critics in reducing the age of our four Gospels, is labour lost. The supernatural is clearly traceable without them to the very fountain-head of the Christian faith. Even leaving out of account the four Epistles, whose genuineness is universally admitted, we reach the same conclusion by another line of argument, and one which corroborates the more positive evidences of the authenticity of the four Gospels. The author of "Supernatural Religion" takes immense pains to prove that the many passages found in Justin Martyr which seem to be quotations from our Gospels, are not, but are quotations from an earlier Gospel or Gospels. Now, if we assume this, what follows? Is the Christ of Justin Martyr and of the "Memorabilia," which he quotes, less supernatural than the Christ of Matthew and John? Not so. To use the words of an author who has worked up this argument with great minuteness (Sadler in "The Lost Gospel and its Contents") the Christ we find in Justin Martyr is "the highest of supernatural beings; His advent, foretold by men with supernatural gifts to make known the future, coming to us in the highest of supernatural ways, and establishing a supernatural kingdom for bringing about such supernatural ends as the reconciliation of all men to God by His sacrifice, the resurrection of the body, and the subjugation of the wills of all men to the will of God." Then as to the supernatural incidents recorded in our Gospels, were the narratives of the Gospel from which Justin quoted less supernatural? Not so. On the contrary it contained almost all the narratives with which the four Evangelists have made us familiar, and two or three which are not found in our Evangelists.

Here, then (says Mr. Sadler, with special reference to the supernatural incidents of the Crucifixion), was a Gospel which contained all the separate incidents recorded in St. Matthew and St. Luke, and of course combined them in one narrative. How is it that so inestimably valuable a Christian document was irretrievably lost, and its place supplied by three others, each far its inferior; each picking and choosing separate parts from the original; and that about 120 years after the original promulgation of the Gospel, these three forged narratives superseded a Gospel which would have been, in the matter of our Lord's Birth, Death, and Resurrection, a complete and perfect harmony? I leave the author of "Supernatural Religion" to explain so unlikely a fact. One explanation is, however, on our author's own showing, inadmissible, which is, that our present synoptics were adopted because they pandered more than the superseded one to the growing taste for the supernatural—for the earlier Gospel or Gospels contained supernatural incidents which are wanting in our present Synoptics.

Such then are the results of modern criticism in relation to the books which are accepted by us as containing the personal history of Christ and the history of the origin of our faith. And there is much in them to encourage the theological professor in his work. The past is our security that these books have nothing to fear in the future. I do not forget the injury to many individuals which may accrue meantime from theories and denials which are ultimately proved to be groundless. Six-and-thirty years ago, when the world, including the older Rationalists of Germany themselves, was startled by the mythical theory of Strauss, that good and thoughtful man, the German bookseller, Frederick Perthes, said:—

However he may lead individual Christians astray, he cannot touch Christian truth. Whoever, like me, has seen parties rise and fall during half-a-century, is not startled at the upblazing of a meteor. Straussism, however, may become a power for ten years; and just because in ten years the devil can destroy many souls, it is not to be disregarded.

This is the one only occasion of sorrow we have in

contemplating the battles of our faith. We are assured of victory, but alas! for those who fall on the battle-field.

There is a last encouragement for the defenders of the Christian faith, to which I will only advert—namely, that its assailants do not profess to have found any alternative or substitute. It is this or none. Perthes, whom I have just quoted, said:—

I regard the audacious infidel criticism which we have survived as God's way of leading us back to the truth revealed; for criticism will not be long in showing that he who rejects revelation and yet believes in God and immortality wants spiritual depth, has stopped half way, has built upon sand. It will show that the only alternative is between Pantheism and the Christian faith, and this will be the turning point for many individuals, perhaps for the whole generation. Christian theologians are agreed that the present duty is to overthrow the audacious and infidel criticism which proceeds from and leads to Pantheism.

But what is Pantheism but practically No-Theism. Mr. Stuart Mill in his essay on Theism does not seem to consider Pantheism worthy of mention. Polytheism and Monotheism are with him the only varieties of Theism. He saw that Pantheism is but a verbal Theism, and cannot ultimately be distinguished from No-Theism. Mr. Isaac Taylor did not hesitate to speak of Atheism, not Pantheism, as the alternative of Christianity:—

In a manner, he says, which is perfectly conspicuous, and which no man of clear intellect can misunderstand, the religious controversy of this passing time is bearing us forward toward a single issue. The alternative, the only alternative now in front of the cultured branches of the human family, is this—Christianity or Atheism. All lines of thought are visibly tending in to this point; all men who are well-informed, and whose habits of thought are unshackled, have long ago come to see this, or they are coming to see it, or (for we should save a corner for the less robust) are convulsively struggling to hold themselves off from it.

Now, to my mind, it is an encouraging sign of the times that this terrible alternative should be clearly distinguished. Without professing to interpret the Apocalypse, it seems as if all the evil forces of Gog and Magog were being gathered together and concentrating their power to give battle to the truth of God. On the field of Christianity has to be fought out the question of God or no God. And it is well that it should be so. But the other day I opened a large volume, full of obtrusive signs of learning and profundity, of which the first sentences were these:—

When shall the churches' Sabbath bells, ringing gladness and joy, call us to a higher, purer worship, in which the Book of God—not Moses' or Paul's writings, but this all-glorious world and man—shall be explained to the intellect and the affections, by men accomplished in literature and science, and who are therefore true religious teachers? The men, or church, that instead of preaching the cross and its sad doctrines, shall bring to the pulpit the prism, the flower, and the rock—the works of the poet, the historian, and the philosopher—with the wisdom, beauty, and mercy they disclose—and the correction and instruction in righteousness they give—will take rank with the people's leaders and best benefactors, as the beginners of a new era of intellectual and religious improvement, and of social joy and life.

The man who writes thus would resent the charge of ignorance. We must, therefore, charge him with imposture. Had not the world the Book of God, of which he speaks, for thousands of years before the coming of Christ? and what did it learn from it either in the way of religion or of morals? Has not the greater part of the world had this book, and only this book, all these many centuries of the Christian era, and what has it learnt from it? The prism, the flower, and the rock, forsooth! All the grandeurs and beauties of Polynesian isles, of American rivers and prairies, of African mountains and lakes, have been the teachers of nations and tribes for more generations than history can tell. And what is the result? Fetish-worship, sun-worship, moon-worship, star-worship, man-worship, beast-worship, devil-worship! Even when poets, historians, and philosophers, whose advent to the pulpit is longed for, came to the aid of society, as in Greece and Rome, they were impotent to set judgment in the earth. They could destroy but they could not create. The best of them were conscious of their impotence, and longed for some one, either a God or an inspired man, in the words of Socrates, who should remove darkness from their eyes. And now that One has come whose power to illumine and regenerate has been tested by centuries of experience, we are invited to turn back from Him to the beggarly elements of nature, and to celebrate our folly by ringing the bells of gladness and joy. The vagaries of a lunatic asylum could no farther go. If the deniers of our faith can give us no better counsel, and they have no better to give, the most rational thing we can do is to cling with the tenacity of a death-grasp to the cross of our Lord Jesus Christ. This, by universal confession, is our only hope. I do not call it a forlorn hope, it is not forlorn, but it is the world's last and only hope. Take it from us, prove it fallacious, and we shall call for the mourning women that they may come, and send for the cunning women that they may come, and take up a wailing for us, that our eyes may run down with tears and our eyelids gush out with waters, while we exclaim, How are we spoiled! We are greatly confounded! Let our theological teachers then take heart. The very extremity which is the logical and practical alternative of the rejection of the faith is a stimulus and an encouragement to persevere in their work amid all difficulties. They have a Master in

heaven whose strength is made perfect in their weakness. They believe, and if it be enthusiasm to believe, it is the "enthusiasm of humanity," in a Power, presiding over human affairs, mighty as that which said "Let there be light," and there was light—which is pledged by loving promise to dispel the moral darkness which covers the earth, and to erect a temple in which all the children of light shall worship the living and true God. And, in humble co-operation with this Power, they are doing the work of God and of man.

The Earl of Devon, in addition to subscribing 100*l.* towards the endowment of a new Cornish bishopric, has expressed his readiness to create a rent-charge of 50*l.* on his estate towards the immediate foundation of the bishopric.

A great Roman Catholic ceremony took place in Dublin, on Thursday, the occasion being the consecration of a new church attached to the Educational Seminary at Clonliffe. The church was consecrated by Cardinal Franchi, the Prefect of the Propaganda. Cardinal Cullen sat enthroned during the ceremonies. Dr. Croke, Roman Catholic Archbishop of Cashel, preached the sermon.

THE WESLEYANS AND LAY REPRESENTATION.—On Thursday, September 14, the Wesleyan District meeting (Bolton District) was held at Accrington. There was an unusually large number of ministers and lay gentlemen present, the recent Conference, which accepted the principle of lay representation, having referred the consideration of details to the September meetings. The recommendations of the mixed committee were generally adopted, the exceptions being that no layman shall be eligible as representative unless he shall have been a member of ten years' standing, instead of five, as recommended by the committee. The meeting further recommended that the lay representative shall from time to time be elected by the district meeting, instead of one-fourth by the Conference when composed of ministers and lay representatives. The whole subject will now be referred to a mixed committee, which will sit in London.

THE OLD CATHOLICS OF GERMANY have now sixty ordained priests, nine students of theology, a faculty of theology in Bonn, a bishop, and 15,709 male members of mature age, who, with their families, represent a body comprising 49,351 souls. The Old Catholics of Switzerland number 73,380 souls. The ordained priests are not fewer than sixty-six. In Bern they have a theological faculty, and since June 7, they, too, like their brethren in Germany, have a bishop, in the person of Professor Herzog, of Bern. In the two countries, then, organised Old Catholicism has 126 priests, ministering to 122,731 souls in 159 larger or smaller congregations. The consecration of Dr. Herzog, the newly-elected Old Catholic Bishop of Switzerland, took place at Rheinfelden, on Monday last, Bishop Reinkens officiating. The church was crowded, and all present evinced great interest in the proceedings. The name of his province will be "the Christian Catholic Church of Switzerland."

THE HALIFAX VICAR'S RATE.—On Wednesday the adjourned meeting to consider the question of laying a vicar's rate for the township of Halifax, was held in Square Congregational Schoolroom, Mr. Alfred Ramsden presided, and there was not a very large attendance. Resolutions were passed expressing indignation at the course pursued at the previous meeting in order to obtain the laying of the rate against the wishes of the large majority of ratepayers present. It was stated that the Anti-Vicar's Rate Union had a guarantee fund of 2,000*l.*, and could have 10,000*l.* more if it was necessary; also that it was intended to agitate the town and parish during the winter. It may be remembered that at the usual vestry meeting, called for the purpose of laying the rate, Mr. A. Ramsden, a Dissenter, was elected chairman, and that the proceedings were adjourned for six months without any rate being adopted. Subsequently, however, the churchwardens obtained signatures to the laying of the rate, which was sanctioned by two magistrates, and levied. The meeting on Wednesday evening was adjourned to the time when the churchwardens call the annual vestry meeting next year.

THE BURIALS QUESTION.—At the Carlisle Diocesan Conference on Friday, the Rev. Dr. Hayman sent a paper on the burials question, in which he remarked that it was in vain to deny that the secularisation of the churches would soon follow that of the churchyards. The party who supported Mr. Osborne Morgan were eager for both, and looked for the one as a corollary of the other. The Rev. H. Bell expressed the opinion that the question would be settled by Parliament in accordance with the common-sense of the country, and that Dissenters would be allowed in every churchyard to bury their dead after their own fashion. The Dissenters had a real grievance, and the clergy would make a gigantic mistake if they resisted concession. The rev. gentleman strongly urged his fellow-clergymen to show themselves as liberal in this respect as the Roman Catholics and the Presbyterians; and he indignantly denied that the Dissenters had ever been known to desecrate God's acre. The Rev. Canon Dixon, on the other hand, predicted that "any concession" to Dissenters would break the organic system of the Church, "and be a step on her way to her ruin." After the debate, the Conference recorded its "sincere hope" that the Government and Parliament would settle the question in such a manner as would preserve the rights of the Church, which are "of the highest importance, not to the Church only, but to the nation at large." A proposal

that Nonconformist ministers should be allowed to officiate in churchyards was defeated by 34 votes to 4.

MR. HOMERSHAM COX ON HAPPY MARRIAGES.—"How to make home happy," by Mr. Homersham Cox, County Court Judge. "Get married at church." We have heard, we think, of unsuccessful marriages in which the knot was tied by a clergyman, but Mr. Cox may perhaps set us right on that point. In a case at Dolgellau County Court, a witness having stated that she was married, as the law of the land allows her to be, before the registrar, Mr. Cox remarked that if she had been married at church she might have been happier. It may be a small matter for a judge in a court of law to depreciate one of the legal forms of marriage and encourage foolish people, who think "a judge ought to know," to think lightly of the bonds they have contracted with the sanction of the law. That is a point we leave for his honour's consideration. What the public, who are interested in increasing the number of happy marriages, want to learn is where the church is to be found that will secure for them matrimonial felicity; and Mr. Cox, we think, having gone so far, is bound in the interest of humanity to go a step further and enlighten us on this important point. Of course Mr. Cox would not make a silly remark that has no meaning. He would not use his judicial position merely to enforce his own ecclesiastical opinions. He must be too impartial and high-minded for that. Clearly he knows—by happy experience perhaps?—of some magical building where the coveted secret of ensuring a happy marriage is possessed, and if he keeps it locked up in his own bosom he is less benevolent than we take him to be.—*Cambrian News*.

THE BISHOP OF COLOMBO AND THE MISSIONARIES.—The following telegram from Colombo in reference to what is called the "Church crisis" in Ceylon, dated August 18, is published in the *Madras Mail*:—"The licence of the superintendent of the Cooiy Mission is still withheld; those of the other eleven missionaries have been returned. The bishop, in a letter home to the Church Missionary Committee, insists upon having absolute control over the Unsectarian Tamil Mission, and claims for chaplains the right of interference with schools and with services. This can never be accepted. A resolution of the Church Missionary Society in answer to the Bishop of Calcutta, some years ago, refused prelatial control over its lay agents. Dr. Caldwell has refused Bishop Copleston's request to him, to send Tamil catechists to supersede those of the Church Mission. A few came from Trianivelly, but returned rather than assist in the introduction of Ritualism. The only defection here is that of one young Tamil schoolmaster. The large majority of the planters give no encouragement to the bishop. A great many Evangelical Churchmen have supported memorials to the Queen and the Ceylon Legislative Council for the disestablishment of the local church. The bishop and his chaplains favour the system of confession, and are striving to introduce it. A further importation of Ritualist priests is expected shortly. The bishop wants to parcel the country into parishes, and is said to be prepared to spend his own private income, besides large aid from England, in carrying out his plans. The Home Church committee have telegraphed their support of the missionaries. Reconciliation is believed to be now impossible."

THE AMERICAN METHODISTS.—A recent conference, at Cape May, of Commissioners appointed to consummate a reunion of the two branches into which the Methodist Church in the United States has for thirty-one years been divided, has successfully completed its labours, and the American Methodist Church, which, like almost everything else in this country, split upon the slavery rock, is now reunited. It is one of the wealthiest and strongest religious bodies in the United States, having a membership of 2,150,000, of whom 1,500,000 belonged to the Northern and 650,000 to the Southern wing. The Methodist quarrel about slavery began early, and was conducted with great bitterness. It opened long before slavery was a national conflict, for in 1808 the majority of a General Conference decided that no slaveholder could be a preacher or elder in any State where the laws permitted the emancipation of slaves. Afterwards this prohibition was extended to members. In the majority of the Southern States there was no legal provision for emancipation, and there slaveholding preachers and members continued in good standing. At every General Conference there was a slavery quarrel, and the Southern wing began to think of a withdrawal, and finally proposed it. In 1844 a decision was made removing a bishop who had come into possession of slaves after his ordination, and this precipitated the break. In 1845 the secession was complete, the local conferences in thirteen Southern States declaring that the jurisdiction of the General Conference "was inconsistent with the success of the ministry in the slaveholding States." To have reunited these veteran disputants, who urged their conflict for two generations with the greatest intensity, is considered a triumph.—*Times Correspondent*.

THE ECCLESIASTICAL CONFLICT IN PRUSSIA.—The Berlin correspondent of the *Daily News* writes:—"Too much credence will not be given to the reported pacificatory mission of Cardinal Hohenlohe to Rome. The prelate is, indeed, a conciliatory man like his brother the prince, but the Pope, it appears, will listen to no overtures which involve a surrender on the part of the Church, or even a compromise of her claims. The amiable Pontifex, it is said, is still sure that the Emperor will 'go to

Canon. His flock in Germany are better informed. There are a number of bishops and archbishops now eating the bread of exile for disobeying the laws of their land who could tell the Holy Father that neither in this generation nor in the next, will he witness the phenomenon which he regards as the outward condition of peace between Church and State. I do not believe myself that the present state of hostilities will long continue. If the Government does not aid the enemy by petty prosecutions—which the rude mind with difficulty distinguishes from persecutions—if it vigorously enforces in this broader spirit the ecclesiastical laws, and by a just clemency invites the renewed confidence of the Catholic laity, I am sure that the relations of the Church to the German Empire will slowly adjust themselves to the new state of things. Even the clergy are beginning to waver. In the province of Posen a priest had made his peace with the State, had been installed in a parish, and was in the enjoyment of his support from the Treasury. This was displeasing to Cardinal Ledochowski in Rome. Accordingly he wrote to the priest that he was still Bishop in Posen, or rather Bishop of Posen in partibus, and that such a course of loyalty to his Government was a scandal and must cease. The priest returned a very short answer. He informed his eminence simply that he had passed his letter over to the civil authorities for such action as they might wish to take. This was all regular and well. But unfortunately there are not wanting certain German Liberals, who, with the inconsequence peculiar to German Liberals, wish that the Government should call upon Italy to put restraints upon the action of Ledochowski and similar malefactors."

Religious and Denominational News.

WESTERN COLLEGE, PLYMOUTH.

The annual meeting of the friends of the Western College, Plymouth, was held in Union Chapel, Courtenay-street, on Sept. 13, Mr. Alexander Hubbard presiding. There was a large attendance. The CHAIRMAN in the course of his opening address referred to the losses they had recently sustained by death, especially that of their beloved theological tutor, Mr. Charlton, whose successor was to be the Rev. C. Chapman, who was eminently qualified for the position. He also referred to the great services rendered to the college by the Rev. C. Wilson—(applause)—who so kindly and willingly undertook the duties performed by Mr. Charlton—duties that required time and labour of which few knew who had nothing to do with the affairs and arrangements of the college. These and other matters were referred to in the report which was subsequently read. Thanks to the kind assistance of Professor Anthony and Mr. J. B. Heywood, B.A., as well as of Mr. Wilson, the usual work of the session had been satisfactorily carried on. Four students had completed their college term, and there were now seventeen in the college. Of these four have been admitted on probation, and two have been sent by the directors of the London Missionary Society. The resources of the college had somewhat increased, though much more required to be done. The Treasurer had reported that the total income for the year ending midsummer last amounted to 1,225*l.* 14*s.* 8*d.* The expenditure for the same period has been 1,234*l.* 12*s.* 2*d.*, leaving a balance due to the treasurer of 50*l.* 5*s.* 3*d.* Amongst the contributions was a legacy of 200*l.* from the executors of the late Alfred Rooker, Esq., one more illustration how he desired the prosperity of the institution with which he was so long and so intimately connected. At the last annual meeting the proposal to perpetuate the memory of Mr. Rooker's association with the college by the foundation of a scholarship, which should bear his honoured name, was very cordially received. No time was lost in bringing the proposal before the friends of the institution, and the sum of 535*l.* 4*s.* had been contributed. Since the last report, three members of the committee had been removed by death—the Rev. David Thomas, of Bristol; the Rev. J. M. Charlton, and the Rev. David Hewitt, of Exeter.

The Rev. E. H. JONES, secretary of the London Missionary Society, moved the adoption of the report, and in so doing referred to the losses sustained by the college through death. Mr. SULLY, of Bridgwater, in seconding the resolution, expressed satisfaction that the college was nearly full, there being only one vacancy. The Rev. E. J. HARTLAND, of Bristol, moved:—

That this meeting, deeply affected by the great loss the Western College and the Church of Christ at large have sustained by the death of the Rev. J. M. Charlton, M.A., devoutly thanks God for his rich endowments and holy life; and gratefully acknowledges his varied and untiring efforts to further the interests of the institution, his earnest and loving solicitude for the welfare of the students, and his readiness on all occasions to serve the churches.

His motion needed no remarks to commend it, for among the Congregationalists Mr. Charlton's name was a household word. He was a thoroughly holy and devoted man, one who had very close communion with his heavenly Father. Few men had an amiable, loving, and gentle spirit, and if he had any defect at all it was this gentleness and amiability to an undue extent. As a scholar and tutor it was impossible to speak too highly of him. The resolution was seconded by Mr. J. ROOKER,

of Bedford, and supported by the Rev. C. J. PALMER, of Devonport, a former student. The Rev. E. S. PROUT, in a eulogistic speech, moved a congratulatory resolution on the appointment of the Rev. Charles Chapman to the theological chair, which was seconded by Mr. J. W. WILSON. Other votes of thanks followed, and the Rev. F. E. ANTHONY specially acknowledged the services rendered by the Rev. C. Wilson since Mr. Charlton's death. Mr. WILSON then delivered an earnest address to the students, and the proceedings closed with the singing of the doxology.

In the evening a special service was held at Sherwell Chapel in connection with the appointment of the Rev. Charles Chapman to the theological chair at the college. The Rev. C. Wilson presided, and there was a large congregation. The Rev. F. E. ANTHONY, on behalf of the committee, welcomed Mr. Chapman to the college. Five and twenty years ago Mr. Chapman entered the college, and he and the speaker were then college mates together. From the first Mr. Chapman displayed his ability, securing positions at the head of several classes, and he was the first of the college to obtain the coveted honour of M.A. at the London University. In 1856 Mr. Chapman went to the Congregational Chapel at Chester, and he filled other appointments afterwards. The committee were now as proud of Mr. Chapman as a theological tutor as they were of him as a theological student, and it was the opinion of all his friends that he had been called to the position to which he was best adapted. To him (the speaker) the appointment gave unqualified satisfaction. The Rev. C. Chapman referred to the sad occurrence that had rendered the present meeting necessary, and then went on to say he took the position under the conviction that he should be likely to make whatever gifts he was endowed with more productive in the service of Christ by devoting them exclusively to theological instruction than by any other form of labour. He had no need to leave Montreal, and never thought he should do so. He could not say he should have accepted an appointment outside Plymouth, so well was he settled in Canada, but he made up his mind to accept this offer because of old associations. Mr. Chapman then explained at some length his religious views, and went on to say that his desire would be to place the students in such a position relative to the central truths of the Gospel that they might ever know where to cast anchor amidst the storms and questionings characteristic of the age; to nourish in their hearts an intense love and enthusiasm for Christ, which should make their whole life's work a joy to themselves and a great spiritual force in the world; and by developing what good sense and piety they might be blessed with to send them forth in due time as intelligent, earnest, faithful preachers of the everlasting Gospel; men strong in principle, tender in heart, broad in range, gentle in bearing; men who, knowing by a deep and full experience the blessedness of personal union with Christ, would be able to comfort the mourner, lead the penitent to God, and in every way promote the holiness and efficiency of the Church of God. The Rev. Dr. KENNEDY then delivered an address in connection with the settlement of Mr. Chapman, the greater part of which we have given elsewhere. The proceedings closed with a collection on behalf of the funds of the college.

The Rev. S. Owen, of Blaenavon, has accepted a unanimous invitation to the pastorate of the Congregational Church, Fabian's Bay, Swansea.

The Rev. C. Ashford, B.A., of Bethel Chapel, Bury, has been presented by the members of his congregation with a purse of 40*l.* on the occasion of his marriage.

The Rev. James Ross, who has for some years had the pastoral charge of the Union Church, Calcutta, but is now in this country, has accepted a cordial and unanimous call to the pastorate of the Congregational Church of Montrose.

MALVERN.—It will be seen from an advertisement elsewhere that the services in connection with the opening of the new Congregational Church will commence to-morrow week, when Mr. R. W. Dale, M.A., of Birmingham, will preach in the morning, and the Rev. J. G. Rogers, B.A., of Clapham, in the evening. There will also be special services every Sunday during the month of October.

CHERTSEY.—The memorial-stone of a new church for the Chertsey congregation, of which the Rev. W. Cleare is pastor, was laid on the 7th inst., the proceedings being somewhat marred by a heavy thunderstorm. The congregation have outgrown the present building, which was erected as far back as 1710, and is a most primitive structure. The new church will be seated for 500 people, and will cost about 3,000*l.*, half of which sum has been raised. The stone was laid by W. G. Sopar, Esq. An address on the occasion was delivered by the Rev. A. E. Lord, and the dedicatory prayer was offered by the Rev. Dr. Davies. The proceedings, however, had to close before the programme was half exhausted, owing to the storm. Tea was afterwards served in the Town Hall, which was tastefully decorated and crowded in every part. A public meeting was held later in the evening, presided over by Mr. W. M. Smith, and addresses were delivered by, amongst others, the Revs. W. Cleare, J. Hart, W. Lethaly (Wesleyan), and J. Johnson. The contributions during the day amounted to 150*l.*

SUSSEX HOME MISSIONARY SOCIETY.—On Wednesday the 13th inst., an interesting meeting

was held at Ore Place, Hastings, the residence of Mr. Thomas Spalding. The evangelists and graduates of the Sussex Home Missionary Society and County Association were invited by Mr. and Mrs. Spalding to meet a party of ministers and other friends of the society, including the Mayor of Hastings and his lady, the Revs. A. Reed, B.A., Dr. Martin Reed, J. B. Figgis, M.A., S. S. England, J. R. Wilson, M.A., H. Rogers, R. Hamilton, A. Foyster, and Messrs. Stevens, Hounsom, Hadlow, Smith, and other gentlemen, with several ladies, numbering more than fifty in all. The morning was spent in the extensive and beautiful gardens and grounds, and at two o'clock the company assembled in the schoolroom, which was tastefully decorated, and the tables most bountifully spread. After dinner Mr. Spalding offered some valuable counsel to the earnest and devoted men he had made for the tenth time his guests. Suitable addresses were delivered by the Revs. Reed, Figgis, Rogers, England, Hamilton, Smith, and by his worship the mayor, and Mr. Spong (Pastoral Evangelist). Books and tracts were presented by Mr. and Mrs. Spalding, and the proceedings of the day were brought to a most satisfactory close.

ROTHERHAM NEW INDEPENDENT COLLEGE.—On Sunday the opening services of the new Independent College, which has been erected at Rotherham at a cost of 22,500*l.* were commenced. The new college will accommodate thirty-five students, or eighteen more than the old one; but only a little more than half the rooms will be occupied during the forthcoming session. On Sunday special services were held morning and evening at Talbot-lane Wesleyan Chapel, the Rev. G. Wood, Wesleyan superintendent minister, and the Rev. James Parsons being the preachers. At Westgate Baptist Chapel sermons were preached by the Rev. S. M'All, Hackney College, the senior minister educated at Rotherham College, and who said his second son was also educated for the ministry at the same institution; and the Rev. Dr. Stacey, Rammoor College; at Zion Free Methodist Church by the Rev. Dr. Stoughton, London, and the Rev. J. M. Stephens, B.A., Sheffield; at Wellgate Primitive Methodist Chapel by the Rev. John Calvert, Attercliffe, and the Rev. Dr. Stoughton; at Masbrough Independent Chapel by the Rev. Dr. Stacey and the Rev. S. M'All; and at Rotherham Congregational Church by the Rev. Dr. Falding, principal of Rotherham College, and the Rev. J. C. Antliff, M.A., B.D. At the close of each service appeals and collections were made towards reducing the debt of 7,500*l.* which now exists upon the building. The religious services will be continued, and the college will be formally opened on Wednesday. —*Bradford Observer.*

NEW CONGREGATIONAL CHURCH, WESTON-SUPER-MARE.—This new and handsome edifice, situate in the Boulevard, was opened with divine service on Tuesday afternoon, September 12. The architecture of the building is what is known as Gothic, of the early decorated period, and the school, which is being built alongside, will be in entire harmony with the main building. The church is cruciform in shape, with nave, transepts, and side aisles, and is built of native stone with box dressings. The eight stained-glass windows in the clerestory are the gift of Mr. Winney, Sutton, Surrey; the principal window above the arcade has been purchased with donations collected by members of the congregation; and windows in the arcading are the gift of relatives of the pastor (Rev. F. Hastings.) The edifice—which will accommodate nearly 800 persons—is built from plans prepared by Mr. T. Lewis Banks, architect, of London. The cost of the church and school, is 7,000*l.* of which sum about 1,500*l.* remained to be made up on the day of opening. The offertory amounted to 45*l.*, in addition to which Mr. George Williams, of London, gave 50*l.*; Mr. S. Morley, M.P., 50*l.*; collecting books, 21*l.* collected by Mr. Phillips, 28*l.*; and per Rev. F. Hastings, 40*l.* The proceeds of the tea amounted to 20*l.* reducing the deficiency to about 1250*l.* The preacher at the inaugural service was the Rev. Newman Hall, LL.B. He said that whilst men had been contending about the mere forms of worship, sacerdotalism had been quietly strengthening itself, often unassailed and unsuspected.

Commodore Goodenough's journals and memoirs have been so well received by the public that a second edition has become necessary. It is now in the press.

Messrs. Hodder and Stoughton announce a new story by Messrs. J. B. de Liefde, entitled "The Maid of Stralsund: a Story of the Thirty Years' War;" and "The White Cross and Dove of Pearls," by the authoress of "Selina's Story." The same firm will shortly publish, by arrangement with the author, the narrative of the remarkable events connected with the search for "Charley Ross, the Kidnapped Boy of Philadelphia, as told by his father."

Mr. E. B. de Fonblanque (author of the "Life of General Burgoyne"), will contribute to the forthcoming number of the *New Quarterly* a paper entitled "Caspar Hauser: an Unsolved Riddle." The article will contain some hitherto unpublished letters of the sixth Lord Strangford.

Messrs. Macmillan and Co. have in the press a Text-Book of Physiology, for medical students and others, by Dr. Michael Foster, F.R.S., which will be published early in November.

Messrs. Low and Co. have in the press a popular account of the cruise of Her Majesty's ship Challenger, from the pen of Mr. W. Spry, R.N., one of the members of the expedition. The work will be illustrated.

Correspondence.

TURKISH ATROCITIES.—MEMORIAL TO THE QUEEN FROM THE WOMEN OF GREAT BRITAIN AND IRELAND.

To the Editor of the Nonconformist.

SIR,—I shall feel obliged if you will kindly permit me to state in your columns that a meeting of ladies was held yesterday at No. 36, Kensington-square, London, with a view of preparing a memorial to be presented to the Queen from the women of Great Britain and Ireland. The following ladies were elected an executive committee:—Miss F. E. Albert, Miss Ashurst Biggs, Mrs. S. C. Hall, Mrs. F. Cashel Hoey, Miss F. A. Kortright, Mrs. Anna Perrier, Mrs. Rawsthorne, Miss Arabella Shore, Mrs. A. Sonnenschein, and Miss Howard Taylor. Mrs. Lewis Farley has kindly consented to act as president of the committee. I annex a copy of the memorial, and shall be glad if all those willing to sign it will authorise me, without delay, to attach their signatures thereto.

I am, Sir, your obedient servant,

FANNY E. ALBERT,
Hon. Sec.

18, Bedford-gardens, Campden-hill, London, W.
September 15, 1876.

COPY OF MEMORIAL
TO THE QUEEN'S EXCELLENT MAJESTY.

MADAM,—We, the undersigned, women of Great Britain and Ireland, your Majesty's humble and dutiful subjects, having heard with horror and indignation of the atrocities committed and still continuing to be perpetrated in Bulgaria and other provinces subject or tributary to Turkey, earnestly beg your Majesty to use your royal prerogative in directing your Majesty's Government to adopt measures, in concert with the other Powers of Europe, to provide effectually against the continuance and recurrence of such atrocities.

P.S. Copies of the memorial can be obtained on application to the hon. sec., or will be forwarded by post to any person willing to help by procuring signatures.

AN APPEAL.

To the Editor of the Nonconformist.

SIR,—Will you kindly allow me a few lines in your valuable paper to appeal to our friends in different parts of the country for two good objects which will, I think, commend themselves to their judgment as well worthy of assistance.

The first is the case of a new Congregational Church at Morley. The "old chapel" was one of the oldest, if not the oldest, Congregational place of worship in England, having been built more than 200 years ago. One of the first trustees was Major Greathed, who fought against the Royalists at the battle of Adwalton Moor. The catalogue of the known ministers extends from the Rev. Samuel Wales, 1627, to the Rev. Geo. Southey, B.A., who died last year. The graveyard is very interesting, and contains some curious old tombstones. Amongst the notables buried there are "Dorothy, daughter of the celebrated Edmund Waller, of Beaconsfield, in the county of Bucks, who died January 18, 1717, in the sixty-first year of her age," and "Lady Loughborough, the wife of Alexander Wedderburn, who was Solicitor-General in 1771; Attorney-General in 1778; Lord Chief Justice of the Common Pleas in 1781; created Baron Loughborough, in the county of Leicester, June 14, 1780." Morley Old Manor House has the honour of being the birthplace of one of the greatest living benefactors this country has known, Sir Titus Salt, Bart., who was born—there in 1803. Last year, the "old chapel" was pronounced to be unsafe, and consequently was obliged to be pulled down, and in its place is being erected a handsome Congregational Church, which will cost more than 7,000*l*. The Building Committee look earnestly for aid and assistance from wealthy Nonconformists, that they may be enabled to erect and pay for a place of worship, which shall be worthy of the traditions and associations connected with the ancient site, whereon for centuries the Gospel has been faithfully preached.

My second object is deeply interesting to those who are anxious to see us doing more, as a section of the Church of Christ, in our large towns and rapidly-increasing districts in church extension. In 1851 a mission church was built in the village of Manningham by the church over which the Rev. J. G. Miall has so long and ably presided. Since then the population of Manningham has increased to 25,000. Manningham Church, of which my excellent friend the Rev. Canon Mitton, is the Evangelical vicar, has every sitting lot, and the Wesleyans, who have a spacious "chapel" are talking about building another. Last year the

Congregationalists had only a mission church of 450 sittings in a large population, which is rapidly increasing. Upon an admirable site a new sanctuary, in place of the first one, is nearly finished at a cost of 5,000*l*. to seat comfortably 950 persons. The people, who are comparatively poor, have engaged to raise 2,000*l*. amongst themselves, and they are looking anxiously for help from their Christian friends, so that they may next month open the place free from debt. When in years past I have appealed for help for new churches and schools at Harrogate, Knarborough, Whitby, Ilkley, and Bowling, most kindly and liberally have those responded to whom I have applied for assistance. At the present time a dark cloud hangs over the manufacturing districts, and many who would gladly give have not the means. If those who are able to do so will help in either of these worthy cases, I will thankfully send them the acknowledgments, signed by the respective treasurers.

I am, Sir, yours truly,

J. A. CLAPHAM.

Bradford, September 10, 1876.

SMALL COUNTRY CHURCHES AND THEIR PASTORS.

To the Editor of the Nonconformist.

DEAR SIR,—I, as a village pastor, feel indebted to "V. M. D." for his sound remarks upon the subject of our village churches in your last.

I will now add another and most important reason why it is necessary that Congregationalism should at least maintain its ground in our rural districts. It is that the Congregational minister is generally the only *resident* one in the village who can represent Nonconformity, and in many a village he is the only minister who can do the work of a pastor among the people, although several other denominations may be represented by their *chapels* and their *travelling preachers*. I feel assured that Nonconformity would take a deeper hold upon the nation, spreading the fibres of its roots to every village and hamlet in the kingdom, if a little more attention were given to the tillage of these too much neglected spots in the Lord's vineyard.

I am glad to find that the Dissenters are alive to the fact that it is not enough to keep the spiritual life healthy at the centres only; and I really do wish some of our Congregationalists to whom "the lines are fallen in pleasant places" would, when taking their tourist's ticket, seek out some district where they could find, not only health and enjoyment, but a sphere of usefulness. Let them remember the exhortation to "do all to the glory of God," even to the taking of a tourist's ticket.

In the north of Devon just such neighbourhoods may be found. There is not a healthier district in the whole kingdom, and for grandeur and beauty, the coast scenery, and the landscapes made up of hills, valleys, and woods, it can scarcely be excelled. We need help and sympathy. We are cut off from intellectual society, and cannot (especially those of us who have families) even afford to get away for a holiday in the summer, much less can we just now, like our more favoured brethren in the ministry, look forward to the stimulating influence derived from coming into contact with those who are, intellectually and spiritually, as princes among us by being present at the meetings of the Congregational Union of England and Wales at Bradford. But "No surrender" must be our motto. I would just add in conclusion that I am somewhat disappointed to find that neither of my schemes for helping the work of the Lord in our villages has received even adverse criticism.

I remain, dear Sir, yours sincerely,
ECCLESIAE PASTOR IN VICO RUSTICO.
Hartland, Sept. 18, 1876.

"SWEDENBORG'S VISIONS OF OTHER WORLDS."

To the Editor of the Nonconformist.

DEAR SIR,—With reference to the remarks made in your issue of the 6th inst., on the subject of Mr. R. A. Proctor's article in "Belgravia" bearing the above title, will you allow me to say that immediately upon its appearance a reply was prepared by Mr. Thos. Mackereith, F.R.A.S., of the Observatory, Eccles, near Manchester, but that the rules of the magazine in question preventing the insertion of the reply, arrangements have been made for its publication elsewhere.

I ask to be allowed to mention this in order that your readers may know, not only that those who accept the "visions" of Swedenborg are by no means convinced that he is only a "mad but harmless Swedish seer," but also that there are men of science who doubt whether many of the

statements made by Mr. Proctor in the article in question may fairly be styled "the ascertained facts of science." I may also add that whether the claims of Swedenborg to spiritual intercourse be established or refuted, the theological doctrines propounded by him can only be tested by reference to that book which must ever be the source of all theology, and which curiously enough, has often been subjected to very similar criticism, to that which Swedenborg's "Earths in the Universe" has just received at the hands of Mr. Proctor.

I am, dear Sir, your obedient servant,

AUXILIARY.

OPINIONS OF PUBLIC MEN ON THE EASTERN QUESTION.

MR. GLADSTONE ON LORD DERBY'S SPEECHES.

Mr. Gladstone has addressed a letter to the *Times* and *Daily News*, in which, treating Lord Derby's recent speeches as a Ministerial manifesto, he comments at length upon the foreign policy of the Government as he conceives it to be there expounded. The letter acknowledges the frankness of Lord Derby's statements, and expresses the opinion that they afford ample shelter (which is also fair notice) for a policy identical in spirit with that hitherto pursued. It becomes, then, the duty of the people to consider whether that policy has been satisfactory or not. Mr. Gladstone holds that it has not been. In his opinion Lord Derby has replied to some charges that have not been made, and passed by those that have. He therefore gives a summary of the real accusations, as he understands them, and of the conduct in which Lord Derby states the intention of the Government to persevere. They are these:—

1. That Ministers have not recognised the rights and obligations of this country, together with the other Powers of Europe, towards the subjects, and especially the Christian subjects, of the Sultan, growing out of the Crimean War and the Peace of 1856.

2. That they have not maintained, but rather have impeded, the concert of Europe in regard to Turkey, by which concert alone there is a reasonable hope of arriving at a proper settlement.

3. That they have overthrown the plans of other States without proposing any in their stead; and have thereby precipitated a disastrous war which it might have been possible to prevent or postpone.

4. That by sending a squadron to Besika Bay without explanation, by raising that squadron progressively, after the occurrence of the worst Bulgarian outrages, to the character and force of a fleet, and by withholding all information concerning the intention of these measures until the date of July 14, they have, in fact, whatever the intention may have been, afforded moral, and virtually also material, support to the Ottoman Government at the period of its most flagrant guilt and crime, and this in opposition to the general sense of Europe.

5. That by their singular and unexplained delays in asking and obtaining information, they have retarded that knowledge in the United Kingdom of the Bulgarian outrages which it was of the utmost importance to justice and humanity that they should explain.

6. That in their limited state of information they made gratuitous declarations in answer to questions put in Parliament, such as tended to cast discredit upon statements which had then been made, and which have since been corroborated by further and generally sufficient evidence, and to convey an untrue idea of the outrages perpetrated in Bulgaria, and of the comparative character and conduct of the governing power on one side, and of the inhabitants of the province on the other.

7. That now, nearly five months after the date of the outbreak, we still remain without any adequate statement of any portion of the facts from any responsible British authority.

8. That only so lately as the 8th of August Her Majesty's Government addressed to Sir H. Elliot a letter desiring him to make known to the Porte the feeling of horror excited in them and in the people by the "statements received" of the Bulgarian outrages, and that down to the present time, so far as we know, they have never charged upon the Turkish Government any guilt in respect of those outrages.

Mr. Gladstone goes on to contend, upon the strength of his own experience twenty-six years ago at Naples, that Mr. Baring's report on the crimes in Bulgaria can be of little value if, as has been stated, he conducted his inquiries in company with official persons representing the Turkish Government. He next proceeds to set out under sixteen heads what he believes to be Lord Derby's views as stated in his speeches on Monday; with one or two he agrees, from others he altogether dissents; and gives his reasons. Under his seventh head he denies that the policy of the Government has been the policy of the last fifty or sixty years. If so, he asks, "how does it happen that all the connections of Lord Palmerston, and that every public man of the day who has taken part heretofore in the Eastern Question and is responsible for the earlier policy, has dissented from the policy of the present Government, including Lord Stratford de Redcliffe, who agrees with them in politics?" Then as to Lord Derby's "menace" of the rule of Russia at Constantinople, Mr. Gladstone says:—"More has been done by the policy of this year to bring Russia to Constantinople than at any former period; and the way to keep her out of it is to give to the local populations liberties which (as has been proved in Roumania) they will value, and the means of tolerable government." Mr. Gladstone regards as Lord Derby's "crowning declaration" the remark that "We have a right to claim security against similar

outrages for the future"; and he asks whether it will satisfy the nation?

"Security against similar outrages"; what security? Read in connection with what precedes, with the objections taken to local independence, with the reserve as to all the principles of future policy, and with the insinuations against foreign politicians and foreign Powers, I am compelled to say the meaning of the phrase is clear enough. It means more promises and more firmness, to be followed by more protests and more remonstrances. More of "You will represent to the Porte"; "You will urge upon the Porte!" You will press strongly upon the Porte all the lessons which we know it to be radically incapable not so much of learning as of putting into practice. In the present most critical circumstances it is time to protest against these protests, and to remonstrate against these remonstrances, which are in serious danger of degenerating into a system no better than an organised imposture on the nations of Europe. As well remonstrate with a pestilence or a flood. The time has come for saying, *you must* let Europe define carefully what is just, and then enact it; and let Great Britain be the guide of the chariot of Europe, and no longer the drag upon the wheel. The nation has shown its desire, but has yet to show that its desire is its will, and that it shall be done.

Mr. Gladstone's final conclusion is that, as Lord Hartington has said, "the circumstances of the time demand the early reassembling of Parliament."

THE CHANCELLOR OF THE EXCHEQUER.

The Chancellor of the Exchequer, Sir Stafford Northcote, received an address on Saturday from the Conservative working men of Edinburgh. Referring, in the course of his reply, to the question of the foreign policy of this country, he said the position of the Government had been misrepresented or misunderstood, and he denied that they were hampered by any traditional policy or an unworthy jealousy of Russia. The right hon. gentleman said he was glad to be able to state that the efforts which this country, in common with our allies, had made in the direction of peace had not been without effect. He was happy to be able to state, on the authority of a communication which he had received that day, that a definite step had been taken by the Government of the Porte for putting an end to the hostilities. An opportunity would thus be afforded for a calm and reasonable discussion of the terms of settlement, and he could not doubt that advantage would be taken of that breathing time to put a stop to the evils which were going on; but in this matter England would have need of all her wisdom and all her prudence, and of all the moral support that could be given to her. The right hon. gentleman thus expounded the foreign policy of England:—

The principle of the foreign policy of the country appears to me to be the policy of maintaining peace—(cheers)—peace, but still an honourable peace. (Loud cheers.) We do not desire to maintain what might be called a coward peace—a peace founded merely on the fear that if we engaged in a struggle it might cost us lives, or it might cost us money, or any other advantages that we now possess. (Cheers.) That is not the kind of peace that any nation which respects itself, or which desires to maintain a position in the face of the world, will ever desire to cultivate. (Hear, hear.) Nor do we desire a selfish peace; we do not desire that England should remain at peace and see other countries suffering all the horrors of war and ruin. (Hear, hear.) We do not hold the view that it is for the advantage of England that she alone should be exempt from the horrors of war; that she should sit quietly alone in her little island and allow the horrors of war to spread over the rest of the world, thinking that she, perhaps, is a gainer by the sufferings of her neighbours. (Hear, hear.) That, I say, is not a spirit which England would ever tolerate, that is not the spirit in which England will ever act, and it is not a spirit which is consistent with the principles upon which England always desires to promote peace. (Cheers.) England desires to promote peace, not only on account of any mere selfish advantages she may derive from peace—not merely because she wishes to see the development of her industry, and the quiet and good government of her own empire, but because, also, she is deeply interested by the necessities of her position, and the temperament of the people, she is deeply concerned in the maintenance of peace throughout the world. (Cheers.) No war can break forth, no great loss can be inflicted upon any nation, without its effect being felt by this country. No disturbance can take place in the commerce of the world, but England must be one of the first nations to suffer. (Cheers.) And, therefore, I say that the position of England is a position. (A Voice: "Say Great Britain"—laughter.) I apologise to my friend. We are thankful to think that we are so heartily united that even a casual use of the local term "England" will, I hope, not give offence to my Scotch friends. Be good enough to make a little mental note of errata in my speech wherever I have used the word "England," and please read "Great Britain." (Laughter.) But I was saying that the policy of England is peace—(laughter)—the policy of Great Britain is peace—(laughter and cheers)—and it is peace on these principles. We desire the good government of all nations. We feel satisfied that peace cannot be preserved permanently and satisfactorily in any country in which there is not established a system of good government. I have heard it said lately that we are perhaps inclined to think lightly of the misgovernment of parts of the Mahomedan Empire of Turkey, because we may fear if we in any way give offence to the Mahomedans in Turkey on account of their misgovernment of their Christian subjects, we may produce a feeling among our own Mahomedan subjects in India which would be very injurious to us. I must say I never heard a more extraordinary doctrine than that, nor one which I am more completely prepared to repudiate. Upon what, I ask you, does our empire in India really rest? Upon what would we claim to rest the dominion which we exercise over those great masses of Mahomedans and Hindoos? Why, it has been nobly said in words far more eloquent than

I could have thought of that we rest the claim of Great Britain to the Government of India upon the Divine right of good government. (Cheers.) That which we desire ourselves to see as the principle upon which our sway is to be exercised, we feel must be the principle on which, if there is any truth, any solidarity in any country, that country must rest its administration. And to think that England or Great Britain could look contentedly upon misgovernment in any part of the world upon such a plea as that, is entirely to misjudge, entirely to misrepresent our sentiments.

Sir Stafford went on to remark that there might be many difficulties in the conduct of foreign politics:—

There may be questions about which it is difficult to know what England ought to do, but this one thing I hope we never shall do—we shall never use language which we are not at all events prepared to support. Now, gentlemen, to return for a moment to this painful question before us at the present moment. There is a policy of the heart which I have been trying, though feebly, to lay before you; and there is a policy of the head; and I will venture to say that although perhaps you may have thought that in the observations I was addressing to you I was endeavouring to put the policy of the head above the policy of the heart, I can assure you I was doing no such thing. I am perfectly well aware that no policy can hope to be successful which is not a policy that carries with it the hearts and sympathies of the people. (Cheers.) Only strive to be just, only endeavour to be patient, only endeavour not to be hasty in action, and still less, do not make use of incautious language which you are not prepared to support; take care you do not cause more mischief than might otherwise occur. I am speaking so far as I am able to speak upon this subject not in the interest of policy, not in the interests of the supposed development of English influence here, or English wants in another part of the world. I am speaking strictly in the interests of humanity itself when I say—beware how you stir up generous feelings—how you stir up a sense of wrong which it is impossible to wish less strong than it is, or you may bring about troubles and misfortunes to other people in whom you are interested.

Referring to the "atrocities" in Bulgaria, Sir Stafford said:—"I have heard it said by some people that the Government, or its principal members, were indifferent to the sufferings of the unfortunate Bulgarians. (Cheers and hisses.) Indifferent! I pass by that—I disdain to reply to such an imputation. (Loud cheers.) I rejoice to think that although it may have been made in the heat of the moment by some, it is now no longer made by those among our opponents whose opinions are worthy of respect." (Cheers.)

MR. LOWE.

On Wednesday, at Croydon, Mr. Lowe, M.P., spoke on the Bulgarian outrages. He said the question was far above party politics, and had he not been told that this was in no sense a party meeting he would not have been present. He did not say that, because of these massacres, England should act quixotically, but we were bound, more than any nation on earth, to see that these atrocities ceased and never recurred. He dissented from most of the propositions laid down by Lord Derby at the deputation on Monday. We had for years known the qualities of the Turk, and had plenty of means to prevent him from acting according to his odious nature. With reference to the meeting of the Emperors, Mr. Lowe said England rightly would not consent to their proposal, and this showed our power. He did not blame anybody, but the sending of the fleet to Besika Bay made the Turks believe we should support them. We were responsible for a good deal which had happened lately, as we had chosen to allow the Turks to go on without check. Our responsibility rested on our knowledge and power. The Turk was taken up for the maintenance of that part of Europe—the so-called balance of power. Mr. Lowe continued:—

According to that tradition, when any nation was more powerful than the others, it was the duty of the others to combine together and pull that nation down till they reduced it to an equality with them, so that Europe was always terrified by some bugbear or other; and in order to prevent these imaginary dangers, torrents of blood, infinitely more than would have been necessary to meet them if they had occurred, have been uselessly and wantonly spilled. First the bugbear was the House of Austria; then, when that was pulled down, it was France; and when France was reduced to a low condition, all the terrors of Europe centred upon Russia, and she became the favourite bugbear, and everything had to be done to prevent Russia's progress and development. In pursuit of this narrow and foolish policy, for such I have always thought it, we took up the Turk. Not for his own sake, Heaven knows! but for the principle that any stick is good enough to beat a dog. We found in him an instrument which we could play off against our great terror the Emperor of Russia, and therefore it became a tradition with the statesmen of England, and it has been so for a long time, that we were bound to preserve the integrity of the Turkish Empire, to wink at all its enormities, and to condone its sins and offences in order that we might set it up against the Empire of Russia. It has been in pursuance of this foolish and wicked dream, and with that object only, that we have shed torrents of our own and of others' blood, and squandered 100,000,000*l.* of money in order to always be beginning over again the same thing, and to tolerate abuses at which our blood curdles, in order to keep up what was a supposed bulwark against the aggression of Russia.

England, the right hon. gentleman went on to say, had spent many very valuable lives in putting down slavery, and yet for the purpose of setting up the decrepit Turk as a means of fighting Russia, we helped to keep up the slave-trade in its most odious form. We were disgraced and degraded by our union with Turkey, and he believed it to be the wish of England to cut itself loose from the unholy alliance. He had little or nothing to add to what

had been so admirably laid before them by Mr. Gladstone and Lord Stratford de Redcliffe. Matters of detail there might be on which differences may possibly exist, but there could be no doubt that Mr. Gladstone had drawn an outline which, in the main, went to the heart of the people of England, and which they wished to see acted upon. One notion of his own he would add. He confessed he envied Russia the moral position which we had made for her. She was the protector of the oppressed, the refuge of those who could find no other refuge; and she was looked up to by those young nations who are struggling into life under every possible disadvantage and danger. That was a noble position for Russia, and he thought it would have been a noble position for England. Our true and wise policy would be to seek a cordial understanding with Russia, and join heart and hand in the effort to emancipate those enslaved and miserable nations.

MR. RICHARD, M.P.

Mr. Henry Richard, M.P., has been present at two meetings of his constituents during the past week—the first at Aberdare and the second at Merthyr. Both meetings were crowded, and resolutions were carried with acclamation, denouncing the terrible atrocities in Bulgaria, protesting against the support given to the Porte by the British Government, urging that the perpetrators of the crimes should be brought to punishment, that their victims should be compensated, that these provinces should be rescued from Turkish rule, and that Parliament should be summoned.

In his speech at Aberdare, Mr. Richard, who was received with great enthusiasm, commenced by referring to the outburst of national feeling which had touched the universal heart of Great Britain, in detestation and loathing for the abominable and all but unspeakable atrocities that had been committed by the Turks in Bulgaria and elsewhere. But the question was, who was responsible for these things? Was it a mere outbreak of ungovernable fury for which the Turkish authorities could not be held responsible? They had read the recent replies of Lord Derby, a statesman whom he greatly respected and honoured, and who had guided the foreign policy of England wisely and firmly. But he regretted that his lordship had undertaken a sort of defence of the Turkish Government. He told them that these atrocities took place when there was perfect anarchy at Constantinople; when the Sultan was known to be insane, and there was no regular and stable Government there, and that, therefore, they had no right to condemn a mere outbreak of violent passion on the part of certain classes, or to involve in the condemnation others who were not guilty. But he (Mr. Richard) wanted to know how it was that that Government had attempted to conceal these atrocities, and instead of punishing had rewarded the very worst of these leaders. The *Daily News* correspondent says:—

Cheftet Pasha, for instance, who burned the village of Bazardjik, and slaughtered nearly all its inhabitants, under more than usually revolting circumstances, should have been one of the first to feel the strong arm of the law. But, having done all this, he has been promoted to a high position in the Palace of the Sultan at Constantinople. Again, there is the case of Achmet Aga, a captain of a company of Bashli-Bazouks, who likewise distinguished himself by his ferocity. He wished to burn Philippopolis, and was only withheld from doing so by the energetic action of the governor, who has since been removed, and who threatened to attack him with the regular troops. It was he who slaughtered 8,000 people at Batak, and burned 200 women and children alive in the school. He is a low, ignorant brute who can neither read nor write, and yet he has been promoted to the rank of Pasha, and with that exquisite mockery of European demands for justice, for which the Oriental is so distinguished, he has been named a member of the commission appointed to prosecute and punish the Bashli-Bazouks.

Therefore, the Turkish Government and the whole of the Turkish nation deserved to be branded with the reprobation of universal humanity. (Loud cheers.) There was one especial reason why the people of England should protest against this incredible brutality, and that was that they owed it as an act of national penitence and reparation to the Christian population of Turkey, whom they, by their utmost efforts twenty-two years ago, placed in a position of helpless and hopeless subjection beneath the most cruel and tyrannical Government under the face of the sun. He thought that Sir Henry Elliot had betrayed utter incapacity at Constantinople, and that Mr. Disraeli had used unfortunate and most unbecoming language in the House of Commons, after the manner of the late Lord Palmerston. Nevertheless, Lord Derby, in supporting the Turkish rule, was only following the traditions which were, in his opinion, the sinister traditions of British diplomacy, which was initiated by Lord Palmerston and Lord Russell, and which was unhappily enthusiastically ratified by the public opinion of the people of this country when it went in to support the Crimean war. When it was announced that the British Government had sent the fleet to Besika Bay, Liberals were as forward as Conservatives in their congratulations that Lord Derby had achieved a great diplomatic triumph. It was not, therefore, wonderful that the impression was produced, not only on the mind of the Turks, but upon the mind of all men, that they were committing themselves at all hazards to the continuance of the Turkish power in Europe, and were ready to proceed, if

necessary, to all the extremities of a new Crimean war:—

Now I think it was one of the mistakes that the Government committed to allow this misconception of their intention to continue, and to so long mislead the people of this country, and also the people of Europe; and it is some satisfaction for me to remember that the first opportunity that was afforded Lord Derby, or at least the first opportunity that he took to set himself right with regard to these matters, was on the occasion of the deputation, with which I had a deal to do, a deputation that was brought together and organised by a society with which, as you are all aware, I am intimately connected—(Hear)—and to receive an address which was prepared by my hand.

Unhappily this silence of the Government for so long a time had undoubtedly tended to encourage the Turks into the belief that England had determined to back them up in whatever they undertook. Anyone who had followed the history of the Turks would be little inclined to dispute what Mr. Gladstone had said in his pamphlet, that they were "the one great anti-human specimen of humanity," and that as far as their dominions reached, civilisation disappeared from view.

But in reading these sentences, it is impossible not to have this reflection forced upon us, that this description of the Turks was as true in 1854 as in 1876, and my only wonder is that one who appreciates so justly the character of the Turkish rule should have lent the sanction and authority of his great name in support of a war which at the expense of a million of human lives, according to the testimony of Mr. Kinglake, the historian of the war, and an expenditure of money, and a waste of property which defies all arithmetic, was directed wholly to the establishment and perpetuation of the dominion of these very men, in regard to whom he says that wherever their dominion reached civilisation disappeared from view. (Hear.)

The hon. member proceeded to read some extracts from the Blue-books, published before the Crimean war, to show that such outrages as were now being denounced were then rife, and that these barbarities were being perpetrated at the very time when the Christian people of this country were called upon to go forth as enthusiastic champions of these brutes. And they did go. Did anybody call attention to these things at that time? Yes, there were a few brave men who stood up on that occasion and proclaimed the truth.

One of them was my honoured and lamented friend, Richard Cobden. (Renewed cheers.) Now let me read to you one brief extract from one of the many speeches he made in the House of Commons on that occasion, and he points out what is really the very core of the question. Our pretence was that we were going there to resist the aggression of Russia because Russia was acquiring too much influence in that part of the world; and yet what did we do? By the action we took we actually approved of the course which drove an enormous majority of the population into the arms of Russia, for she appeared as their defenders, while we appeared as their persecutors. (Hear, hear.) This is the language of Richard Cobden addressing the House of Commons on August 16th, 1853. "You must therefore address yourselves as men of sense and men of energy to the question. What are you to do with the Christian population, for Mohammedanism cannot be maintained and what is more, I should be sorry to see this country fighting for the maintenance of Mohammedanism. I never could get up any zeal on the part of Mohammedans: they keep the plague, they keep slavery, they have a bazaar for the sale of black and white slaves. You may keep Turkey on the map of Europe, you may call the country by the name of Turkey if you like, but don't think you can keep up the Mohammedan rule in that country." (Cheers.) That is the conclusion to which everybody is coming now. (Hear.) Was there anyone else? Yes, there was that brave, gallant man, my friend John Bright. (Enthusiastic cheers.) Again and again did he stand up in the House of Commons in order to denounce the policy of the Russian war on this very ground that we were espousing the cause of the Mohammedans against the Christians, and even apart from all considerations of religious sympathy, that we were committing this great error and blunder, that we were allying ourselves with a decaying Power. For nothing is more clear than this, that the Turks are dying out of their own vices, while the Christians are continually increasing in numbers, in knowledge, in intelligence, and in wealth, when they were permitted to. John Bright did his best, but what happened? This happened, that next general election Richard Cobden, and John Bright, and Milner Gibson, and Edward Miall, and others who had sympathised with their views, and set themselves to resist that policy, were ostracised by their countrymen. I ask you has not the time come round when there is a glorious vindication of the course taken by these men—"Hear, hear," and cheers)—and if I may speak of so humble an individual as myself, I also, though in a far less conspicuous position than I am now through your indulgence permitted to occupy, was in the midst of the controversy. (Renewed cheers.) I wrote a pamphlet, one of several I think, the title of which was "Ought England to support Turkey in Europe," and I brought forward a number of extracts from travellers of all nations who had visited that country shortly before the time at which the pamphlet was printed, and their testimony was unanimous that Turkish rule was a blight and a desolation wherever it prevailed. (Hear.)

Even at that time there were atrocities in Bulgaria, in which there was an insurrection, and Mr. Edmund Spencer, a traveller in that province, gave a shocking description of the horrors perpetrated, and the miseries inflicted by the Turks. The Government ordered an inquiry, and the Pasha who was the author of all this bloodshed was leniently punished with a reprimand, and removal from his office.

The speaker then turned to the British policy which brought about the Crimean war. This he traced to jealousy of Russia, which had become a sort of monomania. In fact, John Bull has these periodical panics, and was never happy unless he

was miserable. There were some who were trying to raise the Russian panic again, in order to prevent a wise and permanent settlement of this Eastern Question. Among them, he was delighted to find, was not to be found Mr. Gladstone. (Cheers.) There was no part of the great and altogether admirable speech he delivered at Blackheath more gratifying than that in which he scouted the idea of refusing to do right on account of some fear of Russia. "Now," he said, "let us come to an understanding with Russia. We cannot settle the question without concert with her."

What I say is this; if the Powers of Europe go together to dictate a policy to Turkey, Turkey must submit to it. I do not want any armed intervention from this country; for one reason because I do not believe in casting out devils by Beelzebub, the prince of devils. (Laughter.) I do not believe in promoting humanity by war. (Cheers.) War is essentially an inhuman thing. It is itself a barbarous and un-Christian thing, and this war would be more especially so, for there is great force, I believe, in what Lord Derby said—what he said to the working men, that if a war was now entered into with the Turks they would fall into a state of desperation, and not only in Europe but in Asia, there would be an outbreak of Mohammedan fanaticism such as has not been seen for generations, and the whole earth would be deluged with blood. What is worse, I should fear the occurrence of such a war, so far as regards our own countrymen. I should fear to see our countrymen let loose on the Turks after these atrocities. I should fear to see the Turkish women and Turkish children in their hands. I should hope they would resist the temptation, but we know what they did in India, therefore I do not want armed intervention. I want the Great Governments to meet together, to dismiss their mutual jealousies, and concert measures for establishing a free Government for these Christian provinces of Turkey. If that is done, Turkey is bound to yield—(cheers)—and I think we have a right to make an appeal to the Turks. There is one good thing which came out of the Crimean war, which, in my opinion, was a gigantic blunder and a crime. We, at any rate, gained the right to go to the Turk and say, we saved you once at an enormous expenditure of blood and treasure. We came to your rescue, believing it was possible to make something of you, believing that it was possible for you to establish freedom in the government of your subjects. But you have deceived us, you have broken all your promises, you have renewed the atrocities that you had been committing for centuries. We now give you up as hopeless, and demand that you retire from these Christian provinces. (Great cheering.) We demand that you take that blood-stained hand from the throat of Bulgaria. (Loud cheers.) We demand that you should give them the right to stand up and govern themselves henceforth as freemen and free Christians are entitled to do. (Cheers.)

In his second speech, that delivered at Merthyr, Mr. Richard remarked that the nation was seething and boiling like a huge cauldron, and what is it that produced this universal effervescence? The people of this country have been stung into a kind of moral insurrection by a combination of feelings, the principal elements of which were: first, an uncontrollable sense of horror and indignation at outrages so gross, so monstrous, so revolting, as to disgrace our common humanity,—(cheers)—and secondly, an intense and intolerable dread lest the nation should assume in any way or in any degree be involved in the complicity of these terrible transactions. (Cheers.) He thought there was ample ground for both these feelings, and was sorry to believe that the reports which provoked them were not exaggerated. Mr. Richard then quoted the following description given by Mr. Layard, who was rather an admirer of the Turks, of the horrible outrages that were committed upon the Nestorian Christians in Kurdistan by one of the most strict sects of the Mohammedans under the Government of Turkey. This is what he says. He visited the spot:—

It was near Lizan (says Mr. Layard), that occurred one of the most terrible incidents of the massacre, and an active mountaineer offering to lead me to the spot, I followed him up the mountain. We soon saw evidences of the slaughter. At first a solitary skull rolling down with the rubbish; then heaps of bleached bones; further up fragments of rotten garments. As we advanced, these remains became more frequent. Skeletons almost entire still hung to the dwarf shrubs. I was soon compelled to denounce any attempt to count them. As we approached the wall of rocks, the declivity became covered with bones, mingled with the long plaited tresses of the women, shreds of discoloured linen, and well worn shoes. There were skulls of all ages, from the child unborn to the toothless old man. We could not avoid treading on the bones as we advanced, and rolling them, with the loose stones, into the valley below. "This is nothing," exclaimed my guide, who observed me gazing with wonder on these miserable heaps; "they are but the remains of those who were thrown from above, or sought to escape the sword by jumping from the rocks."

These facts were laid before the Porte by Mr. Layard himself, an inquiry was ordered, and the Nestorians were promised the protection of the paternal Government of the Sultan. He visited the spot a second time, in order to see what had been done, and this is what he says:—

Their church was still in ruins. Around were the charred remains of the burnt cottages, and the neglected orchards overgrown with weeds. A body of Turkish troops had lately visited the village, and had destroyed the little that had been restored since the Turkish invasion. The same taxes had been collected three times, and even four times over. The relatives of those who had run away to escape from these exactions had been compelled to pay for the fugitive. The chief had been thrown, with his arms tied behind his back, on a heap of burning straw, and compelled to disclose where a little money that had been saved by the villagers was buried. The priest had been torn from the altar and beaten before his congregation. Men

showed me the marks of torture on their bodies, and of iron fetters on their limbs. For the sake of wringing a few piastres from this poverty-stricken people, all these deeds of violence had been committed by officers sent by the Porte to protect the Christian subjects of the Sultan, whom they pretended to have released from the misrule of the Kurdish chiefs. (Shame.)

Was there now any reason to believe that the same things reported to be done in Bulgaria, as Mr. Layard had described, were exaggerated? They had now direct, precise, detailed evidence by respectable and honourable men who had themselves in person visited the scene. Yet they were asked to believe that their indignation was misplaced. Well, the English people had a great dread lest they should be regarded as accomplices in these crimes. There was ground for that fear, as the articles in foreign papers, and the feeling that prevailed in Turkey, showed. There was an impression throughout Europe and the civilised world that England was the friend, the backer, and the protector of the Turk. That was their traditional policy. It was considered necessary to uphold the integrity of the Turkish Empire, in order to preserve the "balance of power"—a cabalistic phrase that politicians used when they wanted to throw dust into the eyes of the people—(laughter)—and which no one could explain. But they would not submit for the sake of some vague phrase of that kind to have the British honour tarnished in the face of the whole civilised world, and they would say balance of power or not, they were not going to be the supporters of these barbarians. (Enthusiastic cheers.) It should be remembered that the whole of the Liberal party went in for the Crimean war, and that Lord Palmerston was the man, above all others, who propagated delusions about the state of Turkey. He used to indulge in the wildest and most extravagant assertions, and he actually declared in the House of Commons that Turkey had made greater progress in civilisation within the last thirty years than any country under the sun. He did more than that. Two or three years later, when the Turkish loan was to be negotiated in this country, he became sponsor for the public solvency of Turkey. He now hoped the holders of Turkish bonds held his memory in reverence. (Laughter.) There were men who opposed that view, and one of them was his late lamented friend, Richard Cobden. (Loud cheers.) The hon. gentlemen read an abstract from speeches of Mr. Cobden, in which that statesman, alluding to Lord Palmerston's assertions, said "that a greater delusion never existed in any civilised State. The testimony came by every traveller from Lamartine downwards, that the Mohammedan population was perishing, dying out from its vices, and those of a nameless character." Mr. Richard, continuing, said many of those who supported that war, like his friend Mr. Harris, lived to repent. Even the Prime Minister, Lord Aberdeen, said to Mr. Cobden some years afterwards, "a more useless and unnecessary war than that which we waged against Russia, this country has never been engaged in." And Sir James Graham, who also was a member of the Cabinet, told Mr. John Bright a very short time after the war was over, the same thing. "Mr. Bright," he said, "you are perfectly right, and we were all utterly wrong, in regard to the Russian war." Lord Russell himself, two years ago, published a volume in which he acknowledged that the Crimean war was a blunder. But he (Mr. Richard) held that every unnecessary war was worse than a blunder. It was a crime in the eyes of God and man. (Cheers.) The reason why we gave support to Turkey was jealousy of Russia, and this has been the bane of our policy in Eastern Europe.

In 1860 the Russian Government called the attention of the signatory Powers to the treaty which was made in 1856. Prince Gortschakoff sent a circular, which was despatched to all the Governments, calling attention to the various dangerous symptoms in Turkey, threatening an outbreak of Mohammedan fanaticism against the Christian population. He invoked the support of the Powers, but then the policy of suspicion came into play, and no sooner was this known than all the English newspapers declared that Russia was engaged in intrigues to ruin Turkey. Its allegations were denied, and what happened? Exactly what Prince Gortschakoff had predicted, and there were those terrible massacres in Syria and Damascus. What is to be done under the present circumstances? First of all let us distrust Turkey and the Turkish Government—(Hear, hear)—and do not let us be satisfied with any attempt to patch this up by any promises or proclamations that may be issued from Constantinople. They have their Hatts and their Tanzimats; nothing could be more fair and frank than their promises; but they lie. (Cheers.) Well, then, what is to be done? I think that Mr. Gladstone has indicated the course. (Loud and prolonged cheers.) I am glad that you give that welcome to his name. (Renewed cheering.) Mr. Gladstone's proposal is this, never let the Bulgarians be surrendered again to Turkish mercy. (Cheers.) Secondly, even though Turkey had conquered Servia, let not the self-government that Servia now enjoys be taken away from her on any consideration whatever. (Cheers.) Then give to the other insurgent provinces—Bosnia, Herzegovina, and Montenegro—give to all these the right of self-government. This is a policy which the people of England, I believe, are going to support, and which I hope you will support to-night. All I ask of you is to go to the root of the matter, to agree with me that we shall no longer, under cover of any pompous magniloquent phrases about the integrity and independence of the Ottoman Empire—that we shall not from this day forth pledge British honour and British power to the support of the Government which is the worst, the most immoral, the most tyrannical, the most cruel that is to be found perhaps, except the kingdom of Dahomey,

upon the face of God's earth at the present moment, (Loud cheers.) I say England and Wales deserve a better fate than to be united in the same yoke with this people. Therefore, I say, in the name of humanity, in the name of justice, in the name of freedom, in the name of man, and in the name of God—I ask you to sever our connection once and for ever with these barbarians. (Prolonged cheers.)

MR. S. MORLEY, M.P.

Mr. Morley, M.P., has addressed a letter from Scotland to the secretary of the Working Men's Liberal Association in Bristol, in which he says:—"How well the people have spoken out! It makes one hopeful of the future to see how, without any wire-pulling, the public opinion of the country has been telling the Government what the country intends shall be done. And then what a contrast between the two leaders! It is not a little humiliating to think that the people have given Mr. Disraeli a lease, perhaps of years, to the expulsion of a man who has done more than any other living man to lift politics into a higher and purer region. We have had a very depressing session, but there is something refreshing and invigorating in the spirit and intelligence which Mr. Gladstone has in his recent pamphlet and speech infused into the present controversy. My great fear is that we shall allow Lord Derby to throw dust in our eyes, and so the present determined attitude of the people be modified or lowered."

THE BULGARIAN ATROCITIES.

PUBLIC MEETINGS.

"The great City of London meeting, convened for the purpose of urging upon Her Majesty's Government the necessity of using their best offices with the view of preventing further bloodshed in the East of Europe, punishing the leading authors of the atrocities in Bulgaria, and taking effectual measures to prevent the recurrence of such atrocities as had been recently described in English journals and official papers," which was put off to enable Lord Mayor Cotton, who has been spending a few weeks in Switzerland, to preside, was held on Monday afternoon in the Guildhall, which was filled an hour before the proceedings commenced. The members of the Courts of Aldermen and Common Council were largely represented on the occasion, and there were also present Mr. Philip Twells, M.P., Mr. Hubbard, M.P., Sir Charles Reed (Chairman of the London School Board), Lord Campbell, Sir George Bowyer, M.P., Sir John Bennett, Mr. Fortescue Harrison, M.P., Mr. Faithfull, M.A., &c., &c.

The Viscountess Strangford occupied a seat in the hall, and an incidental reference to the presence of her ladyship during the proceedings elicited an enthusiastic cheer from the audience. Among the letters of apology read was one from Lord Beaconsfield containing nothing; another from Lord Salisbury, in which he says:—

Everyone must concur in reprobating the abominable crimes which have been committed in Bulgaria, and a desire to relieve the Christian population of those regions from a renewal of the atrocious oppression under which they have suffered is felt as strongly by members of the Government as by any other Englishman. Though the difficulties are very great, I do not doubt that a result on which England is so earnestly bent will be attained.

Mr. Goschen, writing from Braemar, expresses his pleasure at seeing the staunchest friends of the Government uniting with the Liberals in this movement, and adds:—

I should myself deplore any outburst of feeling which, creditable as it might otherwise be, was reckless of consequences and blind to its effects on our national power. But on this occasion I do not for one moment believe that there is any antagonism between the claims of humanity and British interests, and I am truly glad that Mr. Gladstone has given a definite shape to the demand on which the country appears determined to insist.

The Lord Mayor, who was very heartily received, made a very hearty speech, the key-note of which was as follows:—Did the meeting believe that the past policy of the English Government should change? (Loud cries of "Yes, yes.") Well, whatever Government might be in power, it would be sure to obey their voice; but do not let them for one moment attempt to shackle the hands of the only men who could bring about a satisfactory peace for a suffering people. Let the meeting of that day help them with their intelligence and their power and might. Mr. Hubbard, M.P., in a very outspoken speech, moved the first resolution, and in doing so said that their duty was to begin the great work of prevention, and in doing this they must call on Her Majesty's Government to take part in the great Council of Nations which had to deal with the fate of Turkey and of the Christian inhabitants thereof. He thought there was the strongest reason for believing that Russia would cordially co-operate with us. The resolution was seconded by Mr. Merriman, and supported by Mr. R. N. Fowler, who said the people had prescribed a policy on the Eastern Question, and it was for the people to change it. If, however, our policy was to be changed, it became us to afford every assistance to the Minister who was charged with the responsible duty of working out this change with out injury to the honour and interests of England. (A Voice: "We want Gladstone," and loud cheers.) Individually he had unbounded confidence in Lord Derby (loud cheers and hisses, and cries of "Yes," "No," and "Gladstone"); but he put it to those who

did not agree with him whether it was not their duty to strengthen the Foreign Secretary's hands? (Interruption.) He deeply deplored that at this great crisis the conduct of Mr. Gladstone should have been ungenerous (cheers and hisses), undignified, unstatesmanlike, and unpatriotic. (A Voice: "Three cheers for Gladstone," and loud cheering, a large number of the audience rising to their feet, and waving their hats enthusiastically.) The Rev. W. Denton moved the second resolution which asked the Government to do all in their power to provide for the independence of Slavonic provinces now subject to Turkey, and in the course of his speech he described in vivid terms the anarchical policy of that Power. This was seconded by the Rev. Dr. Parker, of the City Temple, who said that Turkey had destroyed every title which she might previously have claimed to the confidence and respect of mankind. (Cheers.)

If our official leaders would take as great an interest in the prevention of cruel deeds as they took in protesting against strong language, we should have more respect for and greater confidence in their leadership. (Cheers.) He wanted this great meeting to say plainly that there were certain circumstances in human history in which indifference was more blameable than passion. (Applause.) If Englishmen could read the accounts which had appeared in the newspapers, and which had thrown civilisation into dismay, if not into despair—if they could read those accounts, and then sit down calmly to consider how little they could say about them, and how they could enrich the waste-paper basket of Turkey with fruitless remonstrances in writing, they would be unworthy of every tradition which had refined and ennobled the patriotism of England in the past. (Loud cheers.) That meeting wanted England to take a distinct, personal, and independent position in this matter. They wished to act courteously towards the other great European Powers, but from the whole history of the case England had a special function to fulfil. She must speak with her own voice, and her intentions must be none the less clear, distinct, and emphatic because of the silence of other Powers which ought to co-operate with her. They were told that Turkey was going to punish the miscreants and criminals in this business. ("Oh, oh.") Was she? Never! He would tell them what she would do: She would hang a good many of them, but England would have erected the gallows. Turkey would be the unwilling instrument of a power which she could not resist. Let it not be said that a great wave of electric indignation had passed over England, but that it had been rendered harmless by a lightning conductor situate in Downing-street. (Loud cheers.)

The resolution was put and carried by an overwhelming majority. Mr. Mungo M'George, a member of the Common Council, moved the third resolution, to the effect that the resolutions which had preceded it be presented to the Prime Minister and Foreign Secretary by the Lord Mayor and other gentlemen. Mr. Waddy, M.P., in an eloquent speech seconded the resolution, and said that they were not there for the purpose of harassing or impeding the Government, but to lend to it all the moral support in their power. But there was one thing that should not be done, and that one thing was accepting the policy of doing nothing. (Cheers.) The resolution having been carried unanimously, Sir T. Dakin moved, and Mr. Roger Eykyn seconded the adoption of an address to the Queen. To this Mr. Lovell moved as an amendment—

That this meeting, while denouncing in the strongest possible language the dreadful atrocities in the Turkish provinces, indignantly repudiates the attempt to attach the slightest stigma to the English Government—(cheers and hisses)—and desires to express its deep sympathy with Lords Beaconsfield and Derby—(loud laughter)—its entire confidence in their management of the affairs of the nation, and that the honour, humanity, and best interests of the empire are perfectly safe in their hands.

The amendment was received with much laughter. The mover endeavoured for some time to speak in its behalf, but he was met by continual hisses and interruption, and at length he retired. Sir J. Heron-Maxwell, who seconded the amendment, met with almost as bad a reception as the mover. The amendment was put and lost by a very large majority, amid loud cheers. The original resolution was then put and carried. Mr. Eykyn then moved as an addendum—

We further pray that it may please your Majesty to convene Parliament at an early date to take these grave matters into consideration

—which was carried. Mr. Twells, M.P., moved a resolution in favour of "The Eastern War Sufferers Fund," which was seconded by Mr. J. R. Taylor, and agreed to. In a nervous and much-applauded speech the Rev. Newman Hall moved a vote of thanks to the Lord Mayor, which was seconded by Sir John Bennett, and carried with acclamation. Three cheers was afterwards given for the Queen, and the meeting then dispersed. An overflow meeting was held outside the Guildhall, which was presided over by Mr. E. Kimber. It was rather uproarious.

On the same evening (Monday) Exeter Hall was crammed half-an-hour before the proceedings commenced (eight o'clock) by working men assembled "to express their horror at the diabolical outrages by the Turks in Bulgaria, and proclaim to the world their indignation that the Government of England should be found supporting so foul a system." Mr. Fawcett, M.P., who occupied the chair, was received with deafening cheers. The scene presented by the thousands of upturned faces intent on catching every word of the speaker, who was perfectly audible throughout the vast space of the hall, was (says the reporter) most impressive. Mr. Fawcett, in opening the proceedings, delivered a very weighty

speech, of which we can only give the concluding portion:—

Servia was not less at work for emancipation from a worse thralldom than the Italians ever suffered, and he would say God speed their cause. (Cheers.) It should be distinctly understood in Europe that if the English Government refused to take the English people into their confidence the people would not be bound by anything which the Government did. (Much cheering.) The Government could not bind them without their consent. (Cheers.) They were free agents and a free people, and if the Government should negotiate a shameful and dishonourable peace, if they should sign a discreditable treaty, the very first time they had the opportunity they would disregard the terms of that peace, and tear the treaty to tatters. (Loud cheers.) They should stand firm and resolute to this, that before the Eastern Question was settled in the name of England the English people should be consulted, and that their opinions should be known. (Loud cheers.) The legitimate way of doing this was to call Parliament together. (Loud cheers.) If that was done, would a single night pass or a single piece of public business be allowed to proceed until they had extracted from the Government a clear, distinct, and definite statement of their views? He ventured to say also that the House would not have sat for four-and-twenty hours before the Government would be called upon and would be bound to explain why Mr. Baring's report had been so long and so suspiciously delayed. (Cheers.) Was it to be endured that we, who as a nation were more responsible for the existence of Turkey than any other country, should have waited from May till September while the most fearful crimes were committed by the Government which this country preserved, and that the only official record was the report of the American consul. (Cheers.) Yet this was the moment when they were taunted with ignorance. Why, the ignorance of the most ignorant in that room was the perfection of knowledge compared with that acquired by the Government. (Laughter.) Another reason why Parliament should be called together was that the Eastern Question was most imperfectly discussed on the last day in July, when the Prime Minister, in most contemptuous tones, refused a second night, while giving eight nights to an insidious attack on the school-board system. It might be said that if Parliament did not meet until February they might dismiss the Ministers then. But what would be the use of dismissing them when the mischief had been done. The summoning of Parliament could be demanded on Constitutional grounds. (Cheers.) The English Constitution did not recognise the prorogation of Parliament for six months. It could only be prorogued for forty days at a time, and if ever there was a time when it was dangerous for England to be six months without a Parliament, this was a moment when the greatest possible danger existed. (Cheers.) That vast assembly well represented the working classes of the metropolis. Working men should remember that they had been newly enfranchised. Upon them had been conferred a predominance of political power. Combine, and their power would be irresistible. Great power was a great privilege, and involved great responsibility. When political rights were conferred upon the working man there were those who predicted that he would turn his newly-acquired power to selfish purposes and to ignoble ends. It was said they would use that power to escape their fair share of taxation, and so augment the taxation upon capital. Now they had a noble opportunity of for ever refuting their detractors and of falsifying their ungenerous forebodings. Let them unite as one man in the great cause of justice, freedom, and humanity, and it would be remembered with thankfulness by their children and their children's children, and the story would be told far and wide through lands where the people had not yet been enfranchised, that when political power was conferred upon the working men of England they combined for the first time, not to obtain for themselves selfish advantages, not to secure any class privilege, but they united with irresistible force, determined that no English Government, whether Whig or Tory, should ever use the name of England in their treaty arrangements which should cause in the future those nations which they were solemnly bound to protect to have to bear the same indescribable woes, and to have to bear the same intolerable suffering, which had been inflicted on the peaceful and industrious people of Bulgaria. (Immense cheering.)

On the platform were Mrs. Fawcett, Mr. P. A. Taylor, M.P., Mr. Whalley, M.P., &c. Resolutions expressing abhorrence of the atrocities, and urging the necessity of giving self-government to the oppressed Christian provinces of Turkey, were carried, and an address to the Queen was adopted, praying her to call Parliament together. Thanks were voted to the correspondents of the *Daily News* in Turkey, and to Mr. Schuyler. Many persons were turned away, the hall being full, and there swelled a large meeting which was held in Trafalgar-square, presided over by Mr. Bright, at which resolutions similar to those passed at Exeter Hall were heartily adopted.

All through the past week the public demonstrations relative to Bulgarian atrocities have been going on. Meetings have been held at Croydon, Taunton, Paddington, Bow, Kensington, Grimsby, Reigate, Northampton, Denbigh, Kidderminster, Salisbury, Penzance, Warrington, Halleport, Dundee, Greenock, Maldon, Tottenham, Ipswich, Kettering, Gloucester, Burnley, Wednesbury, Rochester, St. Helens, Bolper, Aberdare, Merthyr, Cirencester, St. Ives, Canterbury, Winchester, Colchester, Banbury, Haverfordwest, Lincoln, Huddersfield, Stourport, Worthing, Manchester (in the Free Trade Hall, 5,000 present), Bury, Deal, Tunbridge, Wigan, Westminster, Woolwich, Bournemouth, Bath, Morpeth, Birkenhead, Tewkesbury, Leominster, Sudbury, Falmouth, Salford, Wakefield, Cambridge, Matlock, Chelsea, West Bromwich, Lewes, Carmarthen, Tenby, Dudley, and a multitude of small places. In most cases the local M.P.s, the clergy, Nonconformist ministers, and municipal officers have been present, the mayor generally occupying the chair.

As a rule, the meetings set on foot subscriptions, organise committees and agencies for the purpose of collecting them, and determine how the money shall be appropriated. They also adopt resolutions expressing horror and indignation at the atrocities, and hope that effective measures will be taken to prevent their recurrence and to compensate the surviving sufferers. In some instances the opinion is recorded that nothing short of the administrative independence of the provinces—Bosnia, Herzegovina, and Bulgaria—will afford reasonable security for good government and the maintenance of peace. In others no opinion is expressed, but Her Majesty's Government is urged to co-operate with the other Powers for the attainment of this result by such measures as may be most practicable and expedient. Absolute confidence in Her Majesty's Government finds expression occasionally in the speeches of Conservatives and in resolutions adopted at meetings of Conservatives, but not in resolutions adopted unanimously, or by large majorities, at public meetings. The early assembling of Parliament is demanded in many cases, and in nearly all special votes of thanks are passed to the Press, and in particular to the Constantinople correspondents who exposed the atrocities, to the Special Commissioner of the *Daily News* (who accompanied Mr. Schuyler into Bulgaria), and to Mr. Schuyler himself. The delay in producing Mr. Baring's second report has also been strongly condemned.

RESOLUTIONS OF RELIGIOUS BODIES.

At a meeting of the General Body of Protestant Dissenting Ministers of the Three Denominations residing in and about the cities of London and Westminster, held at the Memorial Hall on the 11th inst., the Rev. T. V. Tymms in the chair, the following resolution was adopted:—"That this body view with abhorrence and indignation the fearful atrocities committed by the Turkish soldiery on the people of Bulgaria and other portions of the Turkish Empire; and while heartily sympathising with the survivors and friends of those who have suffered such cruel indignities at the hands of savage and licentious men, they feel humiliated that such abominations should have been perpetrated under the authority of a Government with which Great Britain is in alliance, and that, by action or non-action, the Government of this country should have lent countenance to Turkey in a course leading to such barbarities, and desiring, as they earnestly do, the cessation of hostilities, they deprecate any settlement of the questions at issue which shall not, under the guarantee of united Europe, secure to the provinces of Herzegovina, Bosnia, and Bulgaria, entire emancipation from the grinding tyranny of Turkish rule, and to Serbia and Montenegro the full privileges and liberties enjoyed by them before the war."

At a meeting of the London Board of Congregational Ministers, held in the Memorial Hall, Faringdon-street, on the 12th, the Rev. Josiah Viney in the chair, it was unanimously resolved:—"That the board regards with horror and indignation the outrages lately perpetrated in Bulgaria, Serbia, and elsewhere, by troops acting under the authority of the Turkish Government, and expresses its profound sympathy with the wronged and injured people of these provinces. That it urges Her Majesty's Government, in concert, as far as possible, with the other Great Powers of Europe, to insist on the punishment of the officers under whose command those acts of violence were committed, and on the compensation of the surviving sufferers out of the Turkish Treasury. That it puts on record its deliberate conviction that the interests of justice and humanity require that complete administrative independence be accorded to these oppressed provinces, and calls upon the English Government, whose apparent apathy thus far it deeply regrets, to take immediate steps, together with the other Great Powers, for securing this result."

At the meeting of the General Committee of the London Congregational Union held on Monday, Albert Spicer, Esq., presiding, the following resolution was unanimously adopted:—"That this committee desire to express the extreme horror and indignation with which they have heard of the shameful and cruel barbarities committed by the agents of the Ottoman Government in Bulgaria and other provinces of the Turkish Empire. They respectfully urge Her Majesty's Government to take such immediate steps, in concert with the other great Powers of Europe, as shall effectually secure the cessation of such atrocities and prevent the possibility of their recurrence, and they heartily commend the relief of the sufferers to the practical sympathy of the Congregational churches in London."

The resolutions on the same subject adopted by the committee of the Baptist Union were inserted in our last number.

On Monday the Congregational Union of Ireland, which has been holding its annual sittings in Belfast, had under consideration the subject of the Bulgarian atrocities. The Rev. James Eain, of Straid, County Antrim, presided, and after a good deal of discussion a resolution was passed—"That the Congregational Union of Ireland having heard with horror of the atrocities perpetrated by the Turks in Bulgaria, is of opinion that no settlement of the question can be considered satisfactory which does not provide for the complete self-government of Bulgaria, Bosnia, and the Herzegovina."

At the monthly meeting of the Wesleyan Metho-

dist ministers resident in London, assembled at the Conference Office on the 11th inst., the Rev. Samuel M'Aulay, president of the Conference, in the chair, the following resolutions were moved by the Rev. Dr. James, seconded by the Rev. J. Harvard, and passed unanimously:—"That having in view the inhuman atrocities inflicted by the Turks on the peoples inhabiting Bulgaria and other provinces of the Turkish empire, we do hereby express our horror and deep indignation at the shameful and cruel barbarities perpetrated. That we resolve that a loyal and respectful memorial be presented to Her Majesty the Queen, and also to the Prime Minister, and to the Secretary of State for Foreign Affairs, asking that prompt and effectual measures may be at once adopted by Her Majesty's Government for the arrest of bloodshed and indignity, for the restoration of peace and order in the distracted provinces, and the permanent liberty of worship, and for the due protection of life, property, and personal honour. That we commend the case of the victims of Turkish cruelty and spoliation to the practical sympathy of the Wesleyan Methodists of the metropolis, and urge hearty co-operation with the Lord Mayor in carrying out his proposal to raise a fund for the relief of the sufferers."

The following resolution was passed at a meeting of the executive of the British and Foreign Unitarian Association Offices, held on the 12th inst., Mr. Joseph Lupton, president of the association, in the chair, and ordered to be sent to Lord Derby:—"That the members of the British and Foreign Unitarian Association, in common with the whole civilised world, have heard with indignation and horror of the cruelties perpetrated by the Turks in Bulgaria, and they earnestly and respectfully urge Her Majesty's Government to take such immediate steps as may best contribute to render the occurrence of similar atrocities impossible."

The following is one of the many addresses to Her Majesty which have come before us, and which we insert, for the benefit of those of our readers who may feel a difficulty as to the terms in which such a document should be couched:—

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

The humble memorial of Her Majesty's loving subjects, worshipping at Forest-hill Congregational Church, Queen's-road:—

Showeth, that,—Moved with grief and horror at the cruelties of late wantonly done to Christian subjects of the Ottoman Porte in its province of Bulgaria:—Owning the sacred bond of a common faith with the sufferers: mindful of the fair fame of this country as a champion of the oppressed: seeing the continuance of Turkey as a Power in Europe to be greatly due to the firm support of England: considering that the war now waging between the Porte and its tributary kingdoms avowedly arose from the distracted condition of its Slavonic provinces, and understanding Her Majesty's Government to be now seeking, in concert with the allied Powers, to procure the pacification of Eastern Europe:—

The memorialists humbly and most earnestly entreat that Her Majesty would be graciously pleased to bring such urgent and decisive influence to bear as shall ensure effectual measures for the prompt vindication of justice, the prevention of further atrocities in the Turkish provinces, and the protection of Christians in every part of the Ottoman dominions.

Signed, on behalf of the church and congregation,—

ROBERT VAUGHAN, Pastor.
JAMES BARNARD }
HENRY GROSE } Deacons.
T. ROGER SMITH }

Given at Forest-hill, Kent, this 17th day September, 1876.

Intelligence of the intention of the Porte to send a new mixed commission to inquire into the absolute truth of the Bulgarian atrocities is announced from Constantinople, in the form of a despatch to the foreign representatives of the Porte. The commission is to be presided over by Sadoullah Bey, formerly Turkish Minister of Commerce, and is to consist of Mussulman, Greek, Bulgarian, and Armenian functionaries.

THE WAR.—SUSPENSION OF HOSTILITIES.

The guaranteeing Powers, through their representatives at Constantinople, Sir Henry Elliot taking the lead, have prevailed upon the Porte to agree to a temporary suspension of hostilities, during the discussion of the conditions of peace. Those conditions as formulated by the Porte are as follows:—

1. The doing of homage by the Prince of Serbia in Constantinople.
2. The occupation of the four fortresses which have remained in the possession of Turkey, but which were confided to the care of Serbia by the Imperial Firman of the year 1253.
3. The abolition of the Serbian militia. The military force of Serbia for the maintenance of order in the interior shall not exceed 10,000 men and two batteries of artillery.
4. In accordance with the Firman of the year 1249 Serbia shall send back to Turkey the inhabitants of the neighbouring provinces who have emigrated thither, and shall be bound to completely demolish all fortifications with the exception of those fortresses which have been in existence in Serbia *ab antiquo*.
5. If Serbia be unable to pay the war indemnity to be fixed hereafter, the present tribute shall be increased by the interest of indemnity.
6. The Porte reserves to itself the right of making a railway connecting Belgrade with the

Nissa Railway, such line to be worked by Turkish agents, or by a company to be selected by the Porte.

The memorandum of the Ottoman Government says that the Porte, in order to avoid any suspicion of bad faith, and to give proof of the confidence it places in the work of mediation undertaken by the Powers, is willing with regard to these six conditions to place complete reliance on the enlightened judgment of the six mediating Powers. The Porte leaves it entirely to them to weigh the reasons which have dictated these six conditions as a means of preventing the recurrence of the present calamities. With regard to Montenegro, the *status quo ante* will be maintained.

The *Times* correspondent telegraphs from Semlin:—"The Turkish Government has ordered all its commanders to discontinue hostilities till further notice. The Prince of Serbia has sent similar orders to Tchernayeff and the other Serbian commanders. There is no limit to the duration of the armistice, but either party is at liberty to terminate it by notice. The armistice has been agreed to in order to facilitate negotiations." A despatch from Belgrade says that the suspension of arms is for ten days.

The Austrian correspondent of the *Times*, writing on the 15th, says:—"The conflict which seemed threatening between the Sultan and his Ministers about the conditions of peace which the latter proposed, has been avoided by a compromise. This compromise does not, however, refer to the conditions themselves, which have been accepted by the Sultan, but to the point in the answer to be given to the Powers which makes the armistice conditional on an agreement about the conditions of peace. The time left by the delay which occurred in consequence of the disagreement between the Sultan and his advisers has been taken advantage of from another side to find some form of compromise between the view taken by the Powers—that, before all things, hostilities should be suspended—and between the Turkish view, which wanted to make the suspension of hostilities dependent on the agreement about the conditions of peace. It is again England, or rather Sir Henry Elliot, to whom the initiative in this matter is due, as well as the chief merit of having induced the Porte to accept such a compromise."

The official Vienna *Abendpost* of Saturday, speaking of the conditions of peace, says:—"These conditions have established the first real basis for the steps taken by the European Powers for the conclusion of peace. That in the present instance we have to deal with a serious proposal is clear, and it can hardly be doubted that it will not be accepted as it stands. There, remains, therefore, a large field for the moderating and correcting influence of the Cabinets. Thus much may safely be said beforehand, that the formulation of the Porte is a very imperfect one; and, so far as may be judged, the guarantees which the Porte will have to give for the improvement of the condition of the Christian population in the insurgent provinces and for the carrying out of the Reform Note of the 30th of December, 1875, must occupy a place, at least, in the negotiations, if not in the actual instrument of peace. The *North German Gazette* says that the Porte, by simply ignoring the most important points relative to the settlement of the Eastern Question, and by putting forward immoderate demands with regard to Serbia which go back to the *status quo* of 1857, has actually thrown down the glove to the Powers. "The latter," concludes the paper, "are thus relieved of any considerations which, for reasons of political delicacy, they may hitherto have thought proper to observe towards the Porte." The *Diritto* of Rome says—"We consider that the conditions upon which the Porte declares its readiness to conclude peace are inadmissible. Peace upon such bases would not be real peace, but the maintenance of a constant focus of war and the aggravation of the state of things which led to the present conflict. Instead of restoring tranquillity in the East, such a settlement would simply create fresh causes of disturbance. Considering the stage matters have reached and the excitement prevalent among the Slavonic population, we believe the only basis upon which it is possible to negotiate peace with any hope of success is the maintenance of the *status quo ante bellum* as regards Serbia."

The following (according to the Paris correspondent of the *Daily News*) is the substance of the message which Marshal Manteuffel gave to the Emperor Alexander at Warsaw:—"The Emperor can never forget Russian neutrality in 1870. He will not attempt to oppose the attempts of Alexander II. to group the Slav provinces into a single independent State, but would resolutely combat any annexation to Russia, or the entrance of a Russian war ship into the Sea of Marmora."

The Sultan was present at a banquet given on Saturday at the Seraskierate, and in reply to a toast proposed in honour of His Majesty, said, "Our intentions are always inclined towards peace, but we must attain this object by a good organisation of our army."

There had been three days' rain in Serbia last week, which converted the valley of the Morava into a swamp, and rendered military operations impossible. The effect of the deluge would be specially felt by the Turks, who had destroyed all the villages in which they might have found shelter.

We learn from Belgrade that Prince Milan has been proclaimed King of Serbia by the army of General Tchernayeff. It is stated that the three Army Corps sent a deputation to the general on the

Epitome of News.

15th, declaring that they were fighting not only for the liberation and unification of the country, but also for its integrity, and that they had proclaimed Prince Milan, King of Serbia. On the following day the proclamation was made by the whole army, with "the thunder of artillery and the roll of musketry." A telegram from Belgrade says that the thing was done by "a number of drunken soldiers," and that the step "is unwelcome to every one in Belgrade, from the highest to the lowest."

In a report addressed to General Tchernayeff, Colonel Horvatovitch gives a shocking account of the outrages committed by the Turks at Kniazevatz. The town was fired on Aug. 22, and nearly every house in it was burnt or otherwise destroyed. Many of the citizens, he says, were killed, after having suffered martyrdom; and corpses were thrown into the wells wherever there was drinkable water.

Among the recent arrivals from Russia (says the Belgrade correspondent of the *Times*) are some officers of the Imperial Guard. The social status of the Russian volunteers has been steadily improving from the commencement of the war. Formerly the recruits were nearly altogether from the lower ranks of society; now the very highest order is sufficiently interested to contribute largely men as well as money.

An English staff officer, writing to the *Augsburg Allgemeine Zeitung* from the seat of war, reports, that according to the statements of the Russians taken prisoners by the Turks, Russian officers joining the Serbian army receive a hundred ducats from the Russian Government and the assurance that they will be at liberty to re-enter the Russian ranks at the close of the war, or receive the ordinary Russian pension in case they are wounded. Russian officers have lately so much increased that there is hardly a Serbian battalion or battery without a Russian commander. The influx continues, and has recently begun to extend to non-commissioned officers mostly belonging to the artillery and engineers. The arrival of these gallant and experienced warriors, who do not hesitate to avow that they have gone out at the request of their colonels and military captains, has greatly added to the cohesion and fighting capacities of the Serbian militia. To render their presence more useful, ships with arms and ammunition arrive from Russia at Belgrade, the Turks not venturing to stop these contraband vessels on the Danube. These reports are confirmed by the Russian journals which state that Colonel Bulazeff has left St. Petersburg for Belgrade, where he will assume the command of a battalion of volunteers, 1,000 strong, which battalion was formed and organised by himself. The *Berlin Post*, a journal whose Russian intelligence generally takes the Russian point of view, states that a host of Russians are constantly traversing Roumania on their way to Belgrade. At a request addressed to the Roumanian railway authorities from Odessa, the fares have been reduced by one-half for all Russian soldiers on the newly-finished line between Odessa and Jassy.

TO VICTORIA.

O Royal Mother! Who hast loved so well
The children thou didst bear to our lost Prince,
Thou canst not sit and hear unmoved the knell
Of slaughtered innocents, of homes long since
Misruled, now made by Turkish hordes a name
Of infamy. By all that makes thee great,
And by the memory of one who came
To England's shores to crown thy life, so late
Lamented and so deeply loved; but most
By thoughts of Him whose arms once held, to bless
The babes of Palestine—whose angel host
Sang "Peace on earth"—whose reign is righteous-
ness—
We pray thee. Speak, O Queen! Speak from thy
throne,
And make a suffering people's cause thine own!
R. W.

BRITISH ASSOCIATION AT GLASGOW.—In the Economic Science section Mr. Turner read a paper on the statistics of the Indian opium revenue. He pointed out the enormous increase of the returns from opium. In eighty-three years the drug has yielded to India a total net profit of 184,000,000,000. The relative importance of this item of revenue has vastly increased. Less than one-twentieth of the total revenue at the beginning of the century, it is now between a sixth and a seventh. This great revenue is seriously imperilled by the progress of the poppy in China, and the change of policy of the Chinese Government. During the last ten years the cultivation has spread from the west to the coast, and is now common in provinces where a few years since it was unknown. At the same time there is an evident conflict in the minds of the governors of China. The prohibitory laws against the poppy are not repealed, and during the present year the Viceroy of Kiang Su has made a vigorous attack upon opium-smoking by closing thousands of opium dens in Soochow and Nanking. Motives of a political nature impel the Chinese to foster the poppy within the empire, while the strong popular conviction of the evil of opium-smoking urges them to destroy the growth of so noxious an article. Fear of Great Britain impedes a general attempt to put down the vice. It is possible, therefore, that things may remain as they are for some time longer, though in the end retribution will come.

Her Majesty, with Princess Beatrice and Prince Leopold, attended Divine service on Sunday at the parish church of Crathie. The Very Rev. Principal Tulloch, of St. Andrew's, officiated. The Right Hon. R. A. Cross and Principal Tulloch dined with Her Majesty and the royal family. The Queen had a narrow escape on Monday from a serious accident. Her Majesty was taking a drive from Balmoral to Kildrummy Castle, a distance of forty miles, and while proceeding through Ballater one of the horses fell. The others were with some difficulty reined in, and the fallen horse, springing to its feet, was dashing off at great speed, when a policeman courageously ran up to it, seized the bridle, and succeeded in stopping it. Fortunately no one was injured. Her Majesty remained quite cool, but much alarm was felt by the attendants.

The Princess Louis of Hesse (Alice) has been staying a day or two at Holyrood Palace, Edinburgh, on her way to Balmoral on a visit to the Queen.

Prince Leopold is expected on a three days' visit to the Marquis of Bute towards the end of the month.

The Prince of Wales arrived at Abergeldie on Saturday afternoon from Doncaster.

The Lord Mayor and the Lady Mayoress, with several members of their family, arrived at the Mansion House on Saturday morning on their return from Switzerland, where they have been spending a few weeks.

Lord Beaconsfield has accepted an invitation to dine at the Bucks Agricultural Meeting at Aylesbury on Wednesday (this day).

The new Lords of Appeal, who are also to be peers for life with salaries of 6,000*l.* a year, are Sir Colin Blackburn, one of Her Majesty's judges, and the Lord Advocate of Scotland, Mr. E. S. Gordon. The elevation of the latter causes a vacancy in the House of Commons for Glasgow and Aberdeen Universities, and a sharp contest for the seat is anticipated. The primary judges who will be transferred to the Intermediate Court of Appeal are Mr. Baron Bramwell, Mr. Justice Brett, and Mr. Baron Amphlett.

It is reported in Dublin that Lord Chief Justice Whiteside is to retire shortly from the Irish bench and have a peerage, and that Vice-Chancellor Chatterton will be Chief Justice in his room. The health of Chief Justice Whiteside has of late been feeble.

The Hon. Rupert Carington (Liberal) and the Hon. Thomas Fremantle (Conservative) were on Friday nominated as candidates for the representation of Buckinghamshire. The polling takes place to-morrow (Thursday). At the general election in 1874 the numbers polled were—Disraeli (C.), 2,999; Harvey (C.), 2,902; Lambert (L.), 1,720; and Talley, 151. On that occasion the actual number of voters who went to the poll was 4,673, out of 7,368 on the register. It is thought that a much larger proportion will record their votes to-morrow.

At a meeting of the Court of Common Council on Thursday, a report of the City Lands Committee, recommending that "Temple-bar should be taken down and removed, with the exception of the northern and southern walls," was ordered to be printed.

The coaches running out of London to Windsor, Oxford, Dorking, Tunbridge Wells, and Watford, this season, have been taken off the roads. The Guildford coach will be taken off the road this week. The London and Brighton coach will continue to run.

The Sheffield School Board have accepted the tender for the offices of the board and the great central school, which is designed to form a connecting link between the common schools, teaching chiefly "the three R's," and the higher schools, to which the children of the poor have hitherto found it nearly impossible to find access. The experiment is the first of the kind in the United Kingdom.

A large meeting of labourers was held at Sittingbourne, on Tuesday night, in connection with the Kent and Sussex Union. The hon. secretary said that the union now numbered 12,000 members, and had a fund of between 3,000*l.* and 4,000*l.*, besides others, such as the union sick fund, to which 7,000 members belonged, and which had a balance of 3,000*l.*

The protracted inquiry into the circumstances attending the late shocking railway accident at Radstock was concluded last week. Captain Tyler, the inspector sent down by the Board of Trade, pointed out to the jury that safety must mainly depend, on single lines of railway, upon strict adherence to simple rules, and on the employment of responsible agents carefully selected and closely watched. Strict discipline with an inferior system was better than a superior system without good discipline. In the course of his summing up, the coroner remarked that every rule of the company had been either violated or neglected. The jury returned a verdict of "Manslaughter" against Sleep, the station-master at Wellow; severely censuring Jarrett, the station-master at Radstock; Percy, the "crossing agent" at Glastonbury, and the boy Hillard, the telegraph clerk at Wellow. The verdict also declared that the general superintendence of the line was open to the severest animadversion, the rules being contradictory, the servants inefficient, the discipline lax, and the

traffic generally conducted under conditions incompatible with public safety.

The Totnes magistrates had before them on Saturday a charge against a lad named Dodd, aged fifteen, of attempting to poison his master's family. On Thursday, the 7th inst., Mrs. Moysey, the prosecutor's wife, sent for some flour from the flour hutch. It was brought in a bowl by one of the servants. Mrs. Moysey had made it into paste, and was rolling it out when she discovered streaks of some yellow substance. On close examination she came to the conclusion that Cooper's sheep-dipping powder had been mixed with the flour. The prisoner, it was remembered, had made statements to the other servants, and he was questioned by his mistress. He admitted having put the powder into the flour because, as he said, "I was tired of you all." But he subsequently made other and contradictory statements. He was remanded in order that the county analyst may examine the flour.

The inquest on the body of Mr. Edward Barnard, the tourist, who lost his life on the Cumberland hills, has resulted in a verdict of "Death from natural causes," the medical evidence showing that death had been caused by heat-stroke or heart-disease. A correspondent of the *Full Mall Gazette* writes:—"The friends of Mr. Barnard, whose dead body was recently found on the Cumberland hills, have raised a small cairn of stones on the spot where the body was found, and have fixed on the rock against which he was lying a bronze plate on which is stated the date and circumstances of his death. A report which has been published in some newspapers, and which has greatly annoyed Mr. Barnard's relatives, that they intended to erect a 'bronze statue' on the spot in question, is utterly untrue."

The deaths of two centenarians are announced in Scotland—Mr. Donald Sutherland, of Brough Dunnet, Caithness-shire, farmer, in his 105th year; and Mrs. Hendrie, of Forres, Banffshire, at the same age.

A great Fenian gathering took place at Drogheda on Sunday. Numbers of persons arrived by trains from Dublin, Dundalk, and other parts, accompanied by bands and banners. A severe thunder-storm breaking over the town at the hour appointed for the assemblage, scattered the crowd, who took refuge in the neighbouring public-houses. In the evening some rioting occurred.

The *Birmingham Gazette* publishes some particulars from "an individual who has unusual opportunities of becoming acquainted with what takes place in the interior of Dartmoor" relating to Arthur Orton. The only privilege he enjoys over other convicts is an extra allowance of a quarter of a pound of bread and an ounce of meat daily, and this concession is stated to be allowed at the special direction of the doctor. The stern dietary has brought the "Claimant" a little nearer to Lord Coleridge's ideal of the "real Roger." His knickerbockers have had to be altered several times, and he is said to be reduced in girth about seventeen inches. His general health is stated to be good, although he begins to assume a careworn and haggard appearance.

The *Yorkshire Post* says:—"John Cawdron, a publican, after seconding, at a meeting held at Norwich, a resolution expressing horror at the atrocities committed by the Turks in Bulgaria, went home and knocked his wife about with a clock-weight till she was covered with bruises from head to foot. Yesterday he was sentenced to six months' imprisonment by the magistrates."

It appears from the agricultural returns, just issued, that in Great Britain this year there were 29,940,580 acres under wheat, 2,780,583 acres under oats, and 2,533,106 acres under barley cultivation. The total number of live stock in the kingdom last June was as follows:—Cattle, 5,848,214; sheep, 28,178,950; and pigs, 2,293,717. In cattle and sheep there has been a small decrease, and a slight increase in pigs, as compared with 1875.

The eldest son of Professor Rogers committed suicide at Oxford on the 11th. Several witnesses were examined at the inquest on Wednesday, but no motive could be assigned for the act. Bertram Rogers, brother of the deceased, said that on the Monday afternoon they played at cricket together, and spent the evening in the house and played a game at cards. Their mother afterwards read aloud to them, and they went to bed between nine and ten o'clock. The deceased slept in a room by himself. The next morning he did not come down to breakfast, and about nine o'clock the witness went to his bedroom and knocked, but received no reply. The door was afterwards pushed open with a little difficulty, and the deceased was found suspended from a hook behind the door by a leathern belt and fastened by a noose. His feet touched the ground and his knees were bent. The deceased had not on the previous day said anything to the witness to lead him to suspect that he meditated self-destruction, and he knew of nothing that troubled him. After some further evidence the jury returned a verdict that the deceased hanged himself, but that there was no evidence to show the state of his mind at the time. Professor Rogers was travelling on the Continent with his daughter at the time. The deceased was captain of Westminster School.

The Court of Common Council of the City of London has resolved to contribute the cost (530*l.*) of the tenor bell in the chimera about to be placed in St. Paul's Cathedral. Several other bells have been provided by the leading City companies.

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MONDAY, Oct. 2—

SERMON at 7.30, at Wycliffe Church, by Rev. C. Stanford, Camberwell.

TUESDAY, Oct. 3—

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WEDNESDAY, Oct. 4—

SERMON at 7 p.m., at Cannon-street, by Rev. T. Goadby, B.A. SESSION at Graham-street—Devotions, Rev. W. R. Stevenson, A.M.; President's Address; Resolution, Revs. R. Glover, J. Hanson; Reports on Annuity Fund, &c.; Resolution, E. S. Robinson, Esq., and Jas. Harvey, Esq.

EVENING MEETING, Town Hall. Speakers—Revs. J. A. Spurgeon, W. Anderson, A. Murrell, R. W. Dale.

THURSDAY, Oct. 5—

Devotional Service, 7 a.m., Cannon-street, Rev. T. Page. SESSION: "The Religious Life in the Rural Districts of England," Rev. J. Clifford, LL.B.; Resolution, Revs. G. Gould, G. W. Humphreys, B.A.; "Elementary Education Act," Revs. T. V. Tynms, J. Drew; "Intemperance," Revs. W. Sampson and W. Barker.

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At 7 p.m.,

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SUNDAY, OCT. 1.

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OCT. 8.

Rev. J. P. ALLEN, M.A.,

Gloucester.

OCT. 15.

Rev. R. V. PRYCE, LL.B.,

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OCT. 22.

Rev. E. J. HARTLAND,

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OCT. 29.

Rev. G. HUNSWORTH, M.A.,

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TO CORRESPONDENTS.

* "T. H. Noyes." We have received his letter with the ornamental envelope, but have no room for it.

The Nonconformist.

WEDNESDAY, SEPTEMBER 20, 1876.

SUMMARY.

THE suspension of hostilities for ten days between Turkey and Servia and Montenegro to consider the conditions of peace proposed by the Porte appears to have been the result of a compromise between the Sultan and the Grand Council. The former thought the terms too stringent, but at last consented that they should be laid before the guaranteeing Powers for consideration—their urgent demand for a short armistice being at the same time conceded. The six points as laid down in the Memorandum of the Porte are regarded even by Austria as "unacceptable but subject to discussion." The other Powers are more opposed to them; Russia, for instance, regarding them as of no more value than "the expression of the simple wishes of the Porte." We are, however, informed from St. Petersburg that "the Powers are exerting themselves with the greatest energy to obtain the immediate signature of a formal armistice" of a month's duration to facilitate the negotiations for peace. In these diplomatic proceedings our Government take a very active part. The suspension of hostilities is due mainly to the pressure brought to bear upon the Divan by Sir Henry Elliot, who has, moreover, it is stated, widened the range of discussion by proposing "a reformed local Government for Bosnia, Herzegovina, and Bulgaria"—a settlement which, if it were possible, the *Daily News* speaks of as "most discreditable to England, and a fatal mockery of the people we pretended to protect. The world has heard quite enough of Turkish reforms, and will listen to no more." Perhaps Lord Beaconsfield, who knows what the recent demonstrations of national opinion mean, will to-day throw some little light on the Turkish policy of his Cabinet.

The pacific negotiations have been somewhat complicated by the proclamation of Prince Milan as King of Servia by the army of General Tchernayeff. This incident is said to have produced consternation at Belgrade, and the Minister of War has hastily left the Servian capital to stop the deputation from the army who were about to wait upon Prince Milan. This act, which is believed to be viewed with great displeasure by the Russian Court, seems to have been the work of the Russian volunteers, who are now very numerous in the Servian camp, and who are said to "belong to the most advanced party in Russia, who care little for Servia or Russia except as a means for the realisation of their Pan-Slavonic and advanced Social and Democratic ideas." The *Times* correspondent at Vienna states that Servia is now completely in the hands of the Russian Pan-Slavists, of whom General Tchernayeff is one. "The Powers may do all they can to stop the war, Turkey herself,

the Government, and even the people of Servia, may be ever so anxious for peace; but it will be always in the power of Tchernayeff and his companions to prevent any arrangement;" and this they are apparently bent on doing. It is clear, however, that, if the negotiations proceed, they will embrace not only the terms of peace between the belligerents, but the relations of the Porte to her disaffected provinces.

Mr. Baring's report relative to the Bulgarian atrocities has at length been published, and fills more than eight columns of the *Daily News*. The report, as Sir H. Elliot says in an introductory letter, "establishes only too clearly that the cruelties had been carried on upon a scale fully sufficient to justify the indignation that they have called forth," and that "the accounts that were circulated of the brutal manner in which the insurrection was suppressed have been generally borne out." Considering the evident bias of Mr. Baring, this is a large admission. As the *Times* expresses it, the "report establishes the broad and damning facts that a ferocious Mussulman soldiery, in revenge for a feeble and abortive insurrection, were let loose on the inhabitants of a large province; that whole villages and towns were ruthlessly burnt; that the population were barbarously massacred, men, women, and children included; that during this storm of savage fury crimes of all descriptions and outrages unmentionable were perpetrated on the inhabitants;" and that in one district alone, that of Philippopolis, about 12,000 persons perished. And these atrocities were not the outcome of Moslem panic, but simply because the peasantry, having been disarmed, were at the mercy of the Mussulmans and their military coadjutors, in whose hands arms had been placed. Mr. Baring does not deny that the worst miscreants have been rewarded by the Government, and that those who endeavoured to protect the Christians have been passed over with contempt; and he also states—and here the Porte is surely directly responsible—that the villagers who have been robbed of their oxen by the Circassians and Bashibazouks are at this moment subject to requisitions from the authorities, and are beaten simply because they no longer possess the cattle which have been stolen from them. As the *Daily News* says, "a more damnable statement was never recorded by the agent of one Government against another Government with which it is in friendly alliance."

The demonstrations of the past week—so numerous that the daily papers can hardly record them—will materially help to shut up the Government to an acceptance of the national policy on the Eastern question. They culminated on Monday—so we might say but for the enthusiastic meeting at Glasgow last night, when the Duke of Argyll and Lord Shaftesbury were to the front—in the City meeting at the Guildhall, and the working men's gathering at Exeter Hall. At the former, Conservatives as well as Liberals assisted, and the tone of such speeches as those delivered by the Lord Mayor and Mr. Hubbard, M.P., was hardly different from those of their political opponents. But an ill-advised attempt to move an amendment expressing deep sympathy with, and entire confidence in, Lord Beaconsfield and Lord Derby revealed the bias of the assembly, only half a hundred of whom voted for it, while an attack upon Mr. Gladstone by one of the speakers elicited long-continued cheers for the right hon. gentleman. At Exeter Hall Mr. Fawcett's scathing eloquence, and condemnation of the Ministerial policy elicited a most enthusiastic response. At both these meetings, and at most others, the demand for an autumnal session of Parliament has been made, but a Government which until last night withheld Mr. Baring's report, are not likely to comply with this generally-expressed wish. Still there are significant signs that they are giving way. Sir Stafford Northcote and Lord Salisbury have both given some expression of opinion on the topic of the day. The former in his speech at Edinburgh indicated that the Cabinet is disposed to consult public opinion; the latter, in his published letter, says more explicitly that, though the difficulties are very great, he does not doubt "that a result on which England is so earnestly bent will be attained."

To-day Lord Beaconsfield is to address a meeting at Aylesbury; to-morrow the Bucks county election takes place. Whether the two things are connected we know not, but it is certain that the defeat of the Conservative nominee in place of Mr. Disraeli would have more effect upon the Government than a score of indignation meetings. One report as to the prospects of election says:—"Entire satisfaction is expressed by the Liberals with the result of their canvass, and they are sanguine of success. The Dissenters are warmly supporting Mr. Carington, and, whatever may have been the

differences which before separated and weakened the Liberal party, they seem on this occasion to be overlooked." Whether the outcome of to-morrow's ballot will confirm these anticipations we shall know on Friday. But a Liberal victory, spite of a not very suitable candidate, would be a heavy blow and sore discouragement to the Government. Will an elaborate and specious speech from the Prime Minister help to avert it?

The war with the Kaffirs, provoked by the Transvaal Boers of South Africa, has resulted in the signal defeat of the latter; and, according to the last accounts, the chief Sichakune was in pursuit of the Dutch settlers; President Burgers being in great straits, having been deserted by most of his men. The Transvaal Republic is in a state of disorganisation. A telegram from Cape Town states it to be the general impression that, in the interests of all parts of South Africa, the Imperial Government should interpose as soon as possible to stop the war, as there is no prospect of the Transvaal Government being able to defeat the natives for a long time. Lord Carnarvon has intimated to the President his disapproval of the war, and has offered to mediate—an offer which can hardly be refused. Ere long we suppose the Boers of this region will ask to be placed under the Natal Government, and thus Lord Carnarvon's confederation scheme is likely to be soon realised. It is gratifying to find that the tribes on the Cape frontier are perfectly quiet, and that there is no fear of a general rising of the natives.

It appears from the week's news that a great change has taken place at Peking in favour of a pacific arrangement of outstanding difficulties with this country; and that we are slowly drifting into war with the ferocious King of Dahomey on the West Coast of Africa.

SUSPENSION OF HOSTILITIES.

THE Ministers of the Sultan Abdul Hamid are now cowering in prospect of the storm which their own policy has served to raise. They have excited throughout the Ottoman Empire, not only in Europe, but in Asia, Moslem fanaticism and Moslem hopes. They are now paralysed in presence of the spirit they have conjured up. Whatever good thing it may be now convenient for them to do, they are compelled to do by stealth. Their real purposes are masked from the view of their Mahomedan subjects by a simulation of courage which they do not feel, and by putting forward demands, which even their own newly-installed Sovereign protests against as impracticable. They would not hear of an armistice, as proposed by the representatives of the guaranteeing Powers, but they have sent "confidential orders" to their military commanders to suspend hostilities and to remain strictly on the defensive for a period of ten days. They have submitted bases of peace with Servia which it is impossible that the Powers should accept, but they have also intimated that they will be willing to accede to any conditions that united Europe should see fit to require from them. They dare not "let their right hand know what their left hand doeth." It will be found feasible, we trust, to prolong a suspension of hostilities both in Servia and Montenegro beyond the 25th inst.; for it is hardly reasonable to expect that diplomacy will have formulated conditions of a lasting peace within the interval. The *status quo ante bellum* may do very well for Servia and Montenegro, but Herzegovina, Bosnia, and Bulgaria cannot be left unprotected; and they can be effectually protected only by a military occupation by one of more of the Great Powers, or by some form of self-government which will place their populations in a position to decide upon their own destiny. All this will require time; and time, so far as field operations are concerned, is against the Turk. The autumn rains are at hand, and the roads will soon become impassable, at least for artillery and for commissariat supplies. Neither Alexinatz nor Deligrad have yet been captured, nor do the forces of the Porte appear to have got a firm grip upon the line occupied by General Tchernayeff. No wonder, therefore, that the ruling authorities at Constantinople desire that peace negotiations should be pushed on with the utmost haste, for within another month, probably, active warfare will have ceased for the winter season.

While England follows these movements in the East with watchful interest, she is even more intent upon the course pursued by her own Government in reference to the larger question at stake. She is exerting all the force of the popular enthusiasm of the day to turn the Ministers of the Crown aside from the traditional policy of the Foreign Office. Sir Stafford Northcote told the country, in his

speech at Edinburgh, that the people of Great Britain are, for the most part, ignorant of foreign politics. That may be true. They do not look at great issues in diplomatic lights, but there are some things which they can decide upon without fear of being mistaken. In the present crisis, for example, they are quite able to estimate the weight of evidence which has been heaped up from many quarters in proof of Turkish atrocities. They are able to conjecture with no small probability the reasons which induced the British Government so long to withhold Mr. Baring's report. They take for granted—and they are justified in taking for granted—that the charge against the Government at Constantinople of execrable and almost inconceivable misrule, as it affects her Christian population, is well grounded; and the moral conclusion which they draw from the too abundant information within their reach is that it neither comports with the reputation of this country, with its self-respect, nor with its interests, rightly judged, to patronise, aid, abet, or countenance Ottoman rule in any form whatever. Will Sir Stafford Northcote pretend that the conclusion arrived at by the English people is a wrong one? that it ought to be resisted? that Turkey ought to be encouraged? that Russia ought step by step to be opposed, in order to maintain, not so much the territorial integrity (for this is not seriously threatened), but the political independence of the Ottoman Empire? The instincts of a whole nation seldom mislead them, and it is to the last degree impolitic for statesmen to set up their judgment against the pronounced will of an indignant people.

Her Majesty's Ministers ought not to be too slow in shaping their Eastern policy, in general conformity with the decision of the people. It has always been admitted that the opinion of the country, fairly ascertained, must in the end sway the foreign policy of Her Majesty's Cabinet. But the present is a case in which it is possible that "the steed may starve while the grass is growing." Russian intervention cannot perhaps be staved off much longer, nor can the safety-valve which the Chancellor of that Empire has opened to Slavic enthusiasm by permitting Russian military men to take service in Serbia, avail to render manageable much longer the fierce determination of those Slavs who remain in their own country. This is one reason for quickening the steps of diplomacy. There is another. Moslem ferocity glows over the prospect of another outbreak, not in Bulgaria only, but wherever in the Turkish Empire disarmed Christians live in the neighbourhood of armed Turks. The late massacres are not at all new in kind, but only in extent. The misdeeds of which they are a focus are constantly appearing in a scattered form. If there be a possibility of stopping them they must be stopped soon, or, like a conflagration, the extent to which they will reach will no longer rest with human determination. At any rate, the English people have but too much reason to address to Her Majesty's Cabinet the direction, "What thou doest, do quickly."

RUSSIA AND ENGLAND.

THE great and overwhelming outburst of feeling which is sweeping over the land is not likely to be limited to one beneficial result. Overriding the traditions of diplomacy, the English people have with marvellous accord resolved to kick over Turkey, and, *mirabile dictu*! to hold out the hand of hearty co-operation to Russia. The two policies are intimately associated, or at least the one seems to be a necessary corollary to the other. But a few weeks ago it seemed a much more difficult feat to lay the ghost of Russophobia in this country than to abandon the Ottoman Empire to its fate. That both should be now substantially secured is a sign that England, as Dr. Parker well put it at the Guildhall meeting, has drawn inspiration from the spirit of justice, and not from the spirit of diplomacy. It may seem very dreadful to throw overboard our chronic suspicions of Russian policy in the East—needless suspicions which, as Mr. Henry Richard told his constituents last week, were the cause of the terrible Crimean war—but this has come about because of a change in the national point of view, and because the clear sense of the community has shone upon and revealed the imposture wrapped up in Lord Derby's recent query, "Who is to have Constantinople?" We have begun to look that bugbear in the face, and find it is no more than a scarecrow. Owing partly to old traditions, partly to our insular habits, and partly always to the practice of leaving diplomatists to initiate as well as carry out their foreign policy, Englishmen had all but ignored the fact of the great revolution of feeling and institutions that has taken place in the land of the Czar during the last twenty

years, and that their relations were with a New Russia, vastly different from that semi-barbarous Empire which owned the sway of the Emperor Nicholas. Our eyes have been gradually opened; and it has fallen to the lot of Mr. Gladstone, amid his other priceless services at this juncture, to remove the scales entirely. Instead of taking up a position of irritating antagonism to Russia on this Eastern Question, and thus always running the risk of a European war, why not frankly co-operate with her in bringing about a final settlement? asked the right hon. gentleman. The idea, though rather startling, has taken root in the public mind. Mr. Lowe has followed in the wake of his leader, and even Sir Stafford Northcote is full of praises of the benevolent intentions of the Czar. We are all now pretty well agreed that the deliverance of the Christian population of Turkey, on which the nation has set its heart, can only be secured by the aid of Russia, and the conviction is spreading that by this change of policy we can best neutralise the dangers which we most fear. With Russia as an ally we can not only reduce the Turk to impotence, but best thwart any ulterior purposes which the Government of St. Petersburg may possibly have in view.

This sound view of our mutual relations will be further strengthened by the very timely letter of Mr. E. J. Reed, M.P., which appeared in yesterday's *Times*. That hon. member speaks with authority. For several years past he has been professionally engaged in Russia, and, as he says, "I have quite recently had very unusual opportunities of discussing the subject of the position and attitude of Russia with several of the most influential men in that empire." Mr. Reed rightly imagines that, notwithstanding our changing attitude, there is still "an ill-concealed dread of Russia," and that we accept an alliance with her "as a choice of evils." He tells us, what ordinary observation must confirm, that Russia, like the other nations of Europe, has greatly changed. The emancipation of the serfs, and the spread of education, literature, and freedom, have brought that Empire to a large extent *en rapport* with Western Europe. In reply to Lord Derby's formidable query, he declares that Russia does not want Constantinople. It is no part of her policy or her hopes. "What Russia desires," says Mr. Reed, "and what it would be the idlest dreaming to imagine Russia will ever rest without, is the equal freedom of the Bosphorus and Dardanelles to the war ships of all nations, and that freedom secured by the effectual neutralisation of the shores of those waters, and of their approaches, under the common guarantee of Europe." As mistress of Constantinople she would be involved in financial expenses and internal perils. The possession of that city would not only impose upon her the task of ruling an alien and turbulent population, but it "would be a standing menace, or at least would inevitably be so construed, and, therefore, a source of increased naval outlay to every other European State." By the abrogation of one article of the Treaty of 1856, Russia can have what fleet she pleases in the Black Sea; and now she wants access to the Mediterranean and the rest of the world. This Mr. Reed regards as a reasonable aspiration, and sure, sooner or later, to be realised. Nor does he see why it should be resisted.

On the contrary (he says), I consider Europe, and chiefly England, would gain immensely by the very thing which Russia desires. We have paid dearly in name and fame, and in cash likewise, for keeping the Turk as a churlish sentinel of ours, whose existence in that capacity is a deep and ceaseless offence against Russia. In peacetime the closing of the Bosphorus to war ships is of no use to any one; but is an inconvenience to every one; while in war the all-important question would be, not what may Russia do under treaty sanctions, but what is the power of her fleet in the Black Sea. If she had to be stopped at all from entering the Mediterranean she would have to be stopped by force, and this would in no way be increased by the remnant of the Treaty of 1856 which alone remains. With the Bosphorus free, alike to ourselves and to Russia, and with all the Powers of Europe on equal terms in this respect, we should have no more real cause to fear Russia, or to quake for our road to India, than we have at present, when Russia may accumulate any amount of naval force comparatively in the dark, and let it loose at pleasure. But, in point of fact, Russia would cease to desire to accumulate naval force in the south to any great or undue extent, if once Europe, by neutralising the Bosphorus territory under the guarantee of all the Powers, took away a standing source of danger and injury to her. It was the position of the Turk on the Bosphorus, under our auspices, that brought about the Crimean war. It is his position there still, in the same way, that is the true cause of all the agitation, bogotten in Russia, which is threatening Europe now; and, in my opinion, what the Russians desire, and must go on desiring till it is accomplished, is the true settlement of the question—viz., to let the Turk stand alone, and answer to Europe for the consequences of his misrule, and to declare that if he falls, and when he falls, the Bosphorus and the Dardanelles shall be disarmed and neutralised.

We have thus something like an authentic

statement of what Russia really wants in connection with the final settlement of the Eastern Question; and if this be now the main object of her ambition, anxiety as to the future disposal of Constantinople can, for a long time to come, be dismissed. For the present the Cabinet of St. Petersburg is apparently in accord with the other Cabinets of Europe in requiring securities against Turkish misrule of the Christian population, which can hardly be obtained otherwise than by administrative independence. Such autonomy would be, in the end, fatal to the ascendancy of any external Power. If Russia asks that Bosnia, Herzegovina, and Bulgaria should be placed in the same position as Roumania and Servia, she is demanding that which is inimical to any secret scheme of conquest or partition of Turkish territory. To the latter, Germany at least would be persistently opposed. But the neutralisation of the Bosphorus is quite consistent with the retention of the Ottoman rule at Constantinople, and the existence of a restricted Turkish Empire.

HAMBURG.

The city of Hamburg lies too much out of the beaten track of continental traffic to be much visited by English tourists, though during the summer months the steamers to the great port on the Elbe, from London, Hull, Grimsby, Newcastle, and Leith, carry a considerable contingent of holiday-makers, who prefer this route to Copenhagen, Berlin, and Dresden. Hamburg is essentially a commercial city, and the chief port of Germany. Its import trade is enormous, especially for cotton, tobacco, and coffee, and its prosperity is attested by the growth of its docks and the increase of its shipping. As a free city and independent State the fate of Hamburg trembled in the balance after the war between Germany and France, when rebellious Frankfurt was coerced and absorbed. The proud citizens of Hamburg stood out for its ancient rights, and only succumbed when resistance was found to be sheer infatuation. The terms it secured were not unfavourable. Hamburg, like Bremen, was allowed to remain a free port, with great immunities. It is now a component part of the German Empire, furnishes its contingent of troops, and pays moderate Imperial taxes, but enjoys its municipal privileges intact. The historical Senate of the city remains, though its powers are greatly curtailed. No foreigner can regret that the perplexing coinage of Hamburg has been displaced by the more simple German currency, or that the post-office service has been greatly simplified. How long the city, together with Lübeck and Bremen, will retain its special advantages, cannot absolutely be predicted. There is a Protectionist League in Berlin, supported by powerful influence, which aims not only to check the free-trade tendencies of the Empire, but to do away with the free cities—that is, to make them enter the Zollverein. Hamburg, however, has little to fear. By the constitutional charter enacted in 1870, she is allowed to remain a free port as long as she pleases, and the best security for the privilege is that it does not really harm any imperial interests.

Hamburg is a city that has been immensely improved of late years. The Alster, Inner and Outer, —a large sheet of water fed by streams, and which has an outlet into the Elbe—is surrounded by fine palatial buildings, hotels, &c., or adorned with elegant villas embosomed in lovely gardens extending down to the water's edge. Small steamers ply to various places on its banks, so far as Eppendorf, and sailing and rowing boats are abundant. Some of the churches, especially that of St. Nikolai, designed by Sir Gilbert Scott, and the Zoological Gardens, where open-air concerts are given once a week during the season, are well worth visiting, but the city is not rich in museums or picture galleries like Copenhagen or Berlin. Perhaps the most unique sight is the Exchange about one o'clock, when the large area, which finds standing room for several thousands of persons, is thronged. Everybody goes on 'Change in Hamburg, and every interest is represented there. Some go for business; some to meet acquaintances and to gossip. The stranger from the gallery, say about half-past one, looks down upon a motley multitude whose confused talk ascends in a subdued roar, which has a curious effect not likely to be soon forgotten. Even during the present century Hamburg has sustained a siege; but its fortifications have long since been destroyed, and the ramparts have been utilised by laying them out in charming walks, which encircle the town from the wharf of St. Pauli to the Berlin railway-station. Thus one may walk a distance of three or four miles along a picturesque

promenade, with trees and flower-beds and shrubberies on either side.

Like all large seaports, Hamburg has a heterogeneous population. It is rapidly increasing. With Altona, which is to Hamburg as Salford to Manchester, it numbers close upon half-a-million of souls. Commerce is keenly—too keenly—pursued, and the standard of commercial morality might be higher. The theatres are far better frequented than the places of worship, which are mostly Lutheran. The religious spirit is said to beat a very low ebb, and zeal for spiritual life is limited to a very small section of the population. For the most part the church services are lifeless and dreary. But, if business and pleasure absorb too much the life of the population, the latter is pursued more rationally than in our large seaport towns. Drunkenness, though it has increased of late years, is not a notorious vice, nor do public-houses meet you at every street-corner. Among the middle classes, and, indeed, below them, sobriety and rational amusement are the rule. There are few such scenes as may be witnessed any night or day at Liverpool; and to the casual visitor it is a novel and pleasing sight to see the people seated in family groups in front of their houses during the summer evening, and taking their coffee. Their social habits and uniform courtesy are highly agreeable to an English traveller, and it is a rare thing to accost a well-dressed man to inquire the way without his replying to you in your own language. As a rule, all the educated classes speak English. Along all the main roads there are convenient tramways, and open-air refreshments are supplied at most of the railway stations, and hundreds of people thus gather around the little tables on a fine evening. The droaky drivers have quite as bad a reputation as the cabmen of London, and are always ready to take advantage of a stranger.

The suburbs of Hamburg are yearly extending into long rows of neat and tasteful villas, which attest the growing wealth of this flourishing city. Another symptom of increasing commerce is the increasing river-side accommodation—deep and spacious basins having lately been constructed, where large steamers can lay alongside the wharves. On the other side of the Elbe is Hanover, not many years ago an independent State, but now annexed to Prussia, and north of Altona is Holstein, celebrated for its dairy farms and cattle, also now a part of Prussian territory. On either side you soon discover you are no longer on "free" territory by the visit of the Custom House officials, who, it is only fair to say, are not unduly exacting. A few miles down the river the scenery on the right bank is bold and highly picturesque. This woodland scenery crowning the heights extends for some distance, and amid the umbrageous trees and spacious gardens are to be seen the residences of many of the merchant princes, who, with great liberality, throw open their grounds to the public six days in the week, and have a deserved reputation for hospitality. But Blakenese, besides its charming scenery, is celebrated for its fleet of fishing smacks, which supply Hamburg with fish from the North Sea, and are quite a feature in the scenery of the Elbe.

Little more than a generationsince, Hamburg was selected by many Englishmen of limited incomes as an economical place to live in. That is now only a tradition. As in every other German city, prices have been steadily rising, especially since the war; and, notwithstanding free trade, Hamburg is almost as expensive a place of residence as London itself, and in the shops along the leading thoroughfares, such as the Jungfernstieg, the prices of most articles rival those of Regent-street. It is indeed the general admission of intelligent Germans that the great victories of 1870, though they welded Germany into an empire, have thus far been disastrous in their mercantile and social results. Throughout the Fatherland trade is as much depressed as in this country; and the Social Democrats, whose political creed is far in advance of the aspirations of English trades-unionists, are growing to be a formidable power, and are likely to show it at the forthcoming elections to the German Parliament. Prince Bismarck has exhibited admirable skill in managing the National Liberal party, but the German Chancellor will have a harder task to checkmate the Socialists should they form an alliance with the Ultramontane section.

The second volume of Mr. Theodore Martin's "Life of the Prince Consort" is nearly ready, and it will be published early in October.

Mr. Eugene Schuyler's "Turkistan; Notes of a Journey in the Russian Provinces of Central Asia and the Khanates of Bokhara and Khokand," has just been brought out by Messrs. Sampson Low and Co.

Literature.

DEAN STANLEY'S "JEWISH CHURCH."

In a few eloquent and touching words, Dr. Stanley refers in the first paragraph of his preface to the sad personal associations connected with the publication of this History. His words will call forth the sympathy of every reader, and may awaken, in many minds besides our own, thoughts respecting other changes which have taken place during the last thirteen years, less personal they may be, but not less impressive. The experience through which the Church has passed has been varied and deep. No section of it is to-day what it was when the first of these three volumes appeared. Speaking generally, it is more earnest, more active, and sees more clearly and truly its vocation. Its learning, if not greater, is more diffused; and to speak more particularly, its freedom of inquiry and of utterance is enlarged to a degree that could not have been anticipated. Of this most marked change which has taken place in theological opinion and religious history, this volume is an evidence; as its predecessors have contributed in some degree to produce it. Dr. Stanley has done that which Ewald could not do—he has made Ewald's method of reading history popular. He has done that which even Dean Milman could not do for the Jews: he has made their greatest heroes living personages. Like both these great writers he has used history to reveal God, Providence, and purpose; but he speaks in a voice which is more clearly heard than theirs by the people generally. That the volume before us is an evidence of the growth of freedom from tradition and authority may be seen in the treatment of several subjects, but especially in that of the canon of Scripture. Thus, in describing the work of Nehemiah, Dr. Stanley, quoting the tradition of the Maccabees, that it was in Nehemiah's time that "the various documents of the past history of his race were united in one collection," proceeds thus:—

Then, probably, was the time when the Unknown Prophet of the Captivity was attached to the roll of the elder Isaiah, and the earlier Zechariah affixed to the prophecies of his later namesake; when the Books of Jasher and of the "Wars of the Lord" finally perished, and were superseded by the existing Books of Samuel and of the Kings. It is evident from the terms of the description that "Nehemiah's Library" was not co-extensive with any existing volume. It was not a formation of Divine oracles so much as a repository of whatever materials from whatever source might be useful for the future history of his people. It was not the complete canon of the Old Testament which was then formed, for some even of the earlier books, such as Ezekiel, had not yet fully established their right; and many books or parts of books now contained in it were still absent. The various Books of Ezra, Malachi, the Chronicles, Esther, the Maccabean Psalms, the Maccabean Histories, perhaps Ecclesiastes, probably Daniel, were still to come.

In a note to one of the earlier lectures, Dr. Stanley gives his reasons for holding with the most eminent scholars of this country and of the continent that the Book of Daniel is *history*, and not *prediction*, and that its composition was probably about 168 or 164 B.C. Elsewhere we read in a quotation from Ewald:—

"It was at this crisis [during the persecution of Antiochus Epiphanes], in the sultry heat of an age thus frightfully oppressive, that this book appeared with its sword-edge utterance, its piercing exhortation to endure in face of the despot, and its promise full of divine joy, of near and sure salvation." [The date of the Chronicles is fixed from internal evidence.] "We discern the fact, slightly yet certainly indicated, that the last book of Jewish annals which has come down to us in the Hebrew tongue was now finally concluded in its present form. The Book of Chronicles, including as it doubtless did, in the same group the Books of Ezra and Nehemiah, received at this time its latest touches. Darius, the Persian, is mentioned as belonging to an empire which had by that time ceased to exist, and the priestly and royal lines are continued down to the contemporaries of Alexander. . . . We bade farewell to the compiler of the prophetic Book of Kings on the banks of the Euphrates. We bade farewell to the compiler of the priestly Chronicles under the shadow of the Grecian dominion in the fastness of Jerusalem."

We should do an injustice alike to the writer and to the possible readers of this volume, if we led any to place undue emphasis upon this feature of the work. It is not critical in its aim or spirit. It is constructive; and these notes are added to show the nature and age of the materials by which the construction is carried on. The subject is in itself one of commanding interest, and Dr. Stanley has invested it with the added charm of a fascinating style, and by the force of feeling has given to it an absorbing reality. The history opens with a description of Babylon, its situation, its buildings, and its social condition. Here we find the exiles. The prophets and writers amongst them are described, then their social condi-

tion; and the chief characteristics of the Captivity are summarised. "It lasted for little more than a generation," and, as a note, p. 15, explains, "the seventy years foretold by Jeremiah must be considered as a round number, expressing that before two generations had passed the deliverance would come. . . . The real captivity was only from 587 to 536, in forty-seven years." Of the return we find here the best account we have ever seen. It is compiled from the details furnished by the Books of Ezra and Nehemiah, and enables the reader to see the caravan winding its way across the desert between the Euphrates and the Jordan:—

Forth from the gates of Babylon they rode on camels, mules, asses, and now (for the first time in their history) on horses to the sound of joyous music—a band of horsemen playing on flutes and tabrets, accompanied by their own two hundred minstrel slaves and one hundred and twenty-eight singers of the Temple, responding to the prophet's voice, as they quitted the shade of the gigantic walls and found themselves in the open desert beyond. . . . The prospect of crossing that vast desert which intervened between Chaldaea and Palestine was one which had filled the minds of the exiles with all manner of terrors. It seemed like a second wandering in the desert of Sinai. It was a journey of nearly four months; at the slow rate at which such caravans then travelled. Unlike the mountains of Sinai, it was diversified by no towering mountains, no delicious palm groves, no gushing springs. A hard gravel plain from the moment they left the banks of the Euphrates till they reached the northern extremity of Syria; with no solace except the occasional wells and walled stations; or, if their passage was in the spring, the natural herbage and flowers which clothed the arid soil. Ferocious hordes of Bedouin robbers, then, as, now swept the whole tract.

"The Story of the Exile," said the late Mr. Deutsch, "remains to be written, but it will be long before it is accomplished." There is a sense in which this is perfectly true, and, in that sense, Dean Stanley cannot be said to have accomplished the task. But he has done what no one, so far as we know, has done before him—he has produced a picture of the time and its conditions which is true and vivid, which may be lacking in detail, but does not fail in breadth, or tone, or colour. This is much, but further than this, Dr. Stanley shows that he understands that which Deutsch desired—a knowledge of the contemporary religions; of their points of contact, and of their mutual influence. And information on these matters is furnished. In a section on the "Relations to the Gentile World," a full account is given of Zoroaster, of Confucius, and of Buddha, and of the influences of their systems of religion and philosophy upon Judaism. An entire lecture is devoted to Socrates as a religious teacher, and is followed by one not less instructive or beautiful on Alexandria and the literature produced under its influence. We must pass over the Maccabean struggles, and the subsequent establishment of the Asmonean dynasty, in order to afford space for one or two quotations from the last lecture. As we draw nearer to the Christian era our estimate of men and of facts is determined by their relation to that opening epoch. We seek to know the religious feeling of the time, the state of religious parties—the attitude, so to speak, of the mind of the people. We judge of persons and of things according as they prepared for or retarded that most wonderful religious change. Dr. Stanley takes his readers into sympathy with him. We feel that these are the objects on which his attention is fixed. Around him are Pharisees, Scribes, Herodians, Herod himself; but his thought is upon One whose advent is imminent, and he asks what preparation has been made for Him? A few extracts must suffice to indicate the reply found in the volume. The following passage shows us the ritual of the Temple:—

Every morning before the break of day the captain or chief officer of the Temple guard opened the door of the court, where the priests in residence for the week had slept for the night, and the procession often passed round the court in white robes and bare feet to kill the morning sacrifice. As the first rays of the rising sun struck upon the golden lamp above the porch, the trumpets sounded; and those of the priests who had drawn the lot entered the temple for the offering of incense. That was the moment, if any, for any preternatural visitation to the priests. Then they came out, and having slain the lamb on the altar, they pronounced the benediction, the only relic of the sacerdotal office which has continued in the Jewish Church to our own time. On greater days the solemnities were increased, but the general plan was the same, and it was this worship, with its sacrificial shambles and its minute mechanism, that furnished the chief material for the theological discussions and ecclesiastical regulations of the Jewish Church of that period. The High Priest was still to be kept from falling asleep on the eve of the great fast, by pinching him and by reading to him what were thought the most exciting parts of the Bible. Five times over in the course of that day had he to take off and put on his eight articles of pontifical dress, and on each occasion, behind a curtain put up for the purpose between him and the people, he plunged into the great swimming bath or pool, which, if he was old or infirm, was heated for him. He then put on all his gilded garments—goat's hair gilt—to penetrate into the innermost sanctuary and sprinkle the blood, like holy water,

* *Lectures on the History of the Jewish Church.* By ARTHUR PENRHYN STANLEY, D.D. Third Series: From the Captivity to the Christian Era, With two maps. (London: John Murray.)

round the pavement eight times, checking his movement, like the officer who laid on stripes on an offender, by numbering them. When he came out he was thrice to utter the benediction, when all were hushed in deep stillness to catch the awful Name—which then only in each year of an Israelite's life could be heard—pronounced in that silence so distinctly that, in the exaggerated Rabbinical traditions, it was said to be believed to reach as far as Jericho. . . . The ceremony of the scapegoat still continued, though it had all the appearance of a terrified ritual in its last stage of decadence. The creature was conveyed from the Temple to Olivet on a raised bridge to avoid the jeers of the irreverent pilgrims of Alexandria—who used to pluck the poor animal's long flakes of hair with the rude cries of "Get along and away with you!" Then he was handed on from keeper to keeper by short stages over hill and valley. At each but where he rested an obsequious guide said to him, "Here is your food, here is your drink." The last in this strange succession led him to a precipice above the fortress of Dok, and hurled him down, and the signal was sent back to Jerusalem that the deed was accomplished by the waving of handkerchiefs all along the rocky road.

Besides the high priest, the famous doctors of the law are brought before us, with their disputes and teachings, discussing "on the eve of their nation's destruction, and of the greatest religious revolution that the world has seen," questions as to eating, cooking, dressing, &c. The Essenes are as fully described as they can be, and serve as an introduction for John the Baptist, whom they are supposed to have drawn to their outskirts:—

A young priest, who shall look like one possessed by a ghost or a demon, who from his boyhood has lived in these wild thickets, seated in his hut or amidst the waving canes of the Jordan, with his shaggy locks loose-flowing round his head; like the dervishes of modern days, clothed only in a rough blanket of camel's hair fastened round his bare limbs with a girdle of skin; who shall undertake to be the universal bather or baptiser of the district; who shall catch for that purifying plunge the tax collectors from Jericho, and the learned Scribes or Levites travelling thither from Jerusalem, or the soldiers marching down the Jordan Valley.

Here we must stop. If space permitted, we would add a few more quotations to illustrate the social life of the people, the peasants of Judea, and the fiery zealots of Galilee. But we commend the book to our readers as a valuable contribution to Jewish history, and an introduction to a period of greater political importance, and of more spiritual significance, than any that went before it, or has come after it. To that period we rejoice to find that Dr. Stanley proposes to devote himself. We trust that he may be permitted to accomplish his task, and complete his great work.

"AMERICAN PICTURES."

We have on various occasions spoken of Dr. Manning's very pleasant, picturesque, and hearty style. He is no whit behind in this instance. America, from its magnitude and the variety of impressions it produces, is not easy to photograph; but Dr. Manning, though he makes no claim to write exhaustively, has produced a most suggestive volume. He has the knack of taking in a general effect in passing, and of faithfully setting it down, unencumbered with adherent details. For successful travel-sketching this is a *sine qua non*. The ponderous piles of dull and detailed masses of facts which constantly issue from the press as books of travel amply prove that the gift is far from common, and it should therefore be welcomed the more warmly when we do get token of it. Now, this we claim for Dr. Manning's book—that it conveys a vast amount of information and produces vivid impressions of the various districts described. Dr. Manning took vessel for New York, but very soon after landing there passed to the Rocky Mountains. His picture of this region is vastly aided by the fine engravings, which have been selected with uncommon judgment. We scarcely remember to have seen anything more beautiful than the large picture of Clear Creek Canon. From the region of the Rocky Mountains, Dr. Manning passed to the Mormon Settlement, and gives us in a very clear and efficient way his impressions of the whole affair—laying, as he is well entitled to do, great weight on the element of persecution as having given strength to the system. In the eyes of a certain class of ignorant men and women this furnishes an element of justification, adds a kind of spiritual *idea* which else were lacking, sets even a halo round the sensual indulgences to which its religion has given sanction—as the counterpart of a wholly earthly paradise. Polygamy, whether actually practised or not, is, however, but one outcome of a system which makes the material good of man and of the community the ideal aim, and calls in religion only to prop up and strengthen that. It is indeed a most remarkable fact that the success which the Mormons

have had in subduing the desert, and making it rich and fruitful, seems almost to justify the system; but it is evident that success can only be attained in the initial stage, and while intellect slumbers under the necessity of mere physical effort. Already that point is passed; and hence divisions and strife. Dr. Manning writes:—

The question of polygamy is, of course, a crucial one. The women seemed to me to have a depressed and dejected air, with nothing of the brightness and buoyancy of happy wives and mothers. . . . A schism has already occurred, and seems to be spreading; the seceders protest that polygamy ought never to have been introduced, and must be at once abandoned. Some of them go so far as to insist that it never had the sanction of Joseph Smith at all, but was foisted upon Mormonism by Brigham Young for his own purposes. George A. Smith, cousin, I believe, of "the Prophet," historian of the church and first councillor of the President, said to me, "The only passage in the Book of Mormon, which speaks of polygamy, condemns it, and denounces the judgment of God and those who practise it." [Here clearly is the exercise of independent judgment interjected between a sacred book and its official expositor.] "If ever the time comes for it we can go back to the first revelation." . . . Brigham Young is a man of great ability and energy. Though now in his seventy-fifth year, he retains the supreme management of the affairs of the community in his own hands. During the troublous times through which the Latter-Day Saints have passed, his epotic authority was submitted to apparently without a murmur. But now complaints against him are making themselves heard. A man of high position in the city, an orthodox and devoted Mormon, speaking of their affairs, said, "He keeps everything in his own hands, and we wish he'd quit it." An eminent official of the United States Government, who had been appointed to investigate and report upon the policy to be pursued in regard to the Mormons, expressed to me his strong conviction that the system would break up on the death of Brigham Young. My own observations fully confirmed this view. I only doubt whether it will hold together so long.

Leaving Mormondom, Dr. Manning passed into California and San Francisco, and gives a most lively account alike of the country and its possibilities, and the very mixed population that is gathering there—not forgetting to deal with the Chinese. The Yosemite and the Yellowstone Valleys are next traversed, and their wonderful natural phenomena illustrated both by pen and pencil. Then we visit Chicago, with its wonderful development—its beautiful buildings, and elastic energies, which no fire or misfortune seems to crush; and thence we pass on with our guide to Boston and New England; from that again on to New York, where we get some effective glimpses of life and manners; reaching as a final stage Philadelphia and Washington. Our space has been too limited to allow us to give such lengthened extracts as would have fully justified our praise of this beautiful volume. We should have liked to quote the very intelligent description of "Silver-mining in Nevada," or the description of Lake Superior. We must content ourselves with giving this little picture of the Mirror Lake:—

Passing onwards between walls of granite seamed with waterfalls, and surmounted by domes and pinnacles, we reach, near the end of the Tenaya Canon, a lovely lake. Enclosed by mountains, its surface is smooth and unruddled as a mirror—hence its name, Mirror Lake. In the morning or evening, when the slanting rays of the rising or setting sun fall upon the surrounding peaks without penetrating the valley, the reflection upon its surface is marvellously perfect. The scarped walls of rock are reproduced with a startling vividness. Looking down into the clear depths, we see every blotch of lichen, every weather-stain, every fracture of the surface, with even greater distinctness than in the reality. Sometimes a slight breeze comes up the valley, and the lovely vision fades away for a moment, only to reappear with fresh beauty.

A little pen-picture, which in its simple grace and clearness, is quite worthy of the lovely little pencil-picture that accompanies it.

MR. WILKIE COLLINS'S NEW NOVEL.*

Mr. Wilkie Collins occupies a peculiar position amongst novelists. He can write dozens of volumes without giving expression to a single thought. Sentiment is almost as strange to him as thought itself. His delight is in plots and puzzles. There he puts together with consummate skill, and for these he is read. His style is clear and vigorous; he holds the threads of his narrative with equal force and self-possession; he always knows his purpose and always accomplishes it. When, however, we have said this, we have said everything. We suppose that Mr. Wilkie Collins has never written a line that would influence opinion, or change feeling. And it may also be said that, if he has done nothing to elevate his readers, he has certainly done nothing to degrade them.

We doubt whether the "Two Destinies" will increase Mr. Collins's reputation as a plot-constructer. In fact there is next to no plot in it; for the reader is placed in possession of the end at the beginning, and his only interest consists in following the narrative of how the

end was obtained. This is a departure from the author's usual style, and on the whole, is not an improvement upon it. To compensate, however, for this, we are favoured with a tale of mystery and wonder—equal to most of the wonders of modern spiritualism. Putting aside the introduction—which is a mistake in the novelist's art—we are introduced to a Suffolk village, where lived a young boy named George Germaine, the son of well-to-do parents, and a young girl, the daughter of the bailiff. The former was only thirteen and the latter only ten years of age. The boy and girl were constantly together, and are brought before us in a scene of singular power. We shall not be able to quote again from this novel, and therefore we quote its best passage—the description of a "decoy," never, perhaps, so well described before:—

My little Mary and I went out together, hand in hand, to see the last birds of the season lured into the decoy.

The outer part of the strange bird-trap rose from the waters of the lake in a series of circular arches, formed of elastic branches bent to the needed shape, and covered with folds of fine network making the roof. Little by little diminishing in size, the arches and their network followed the secret windings of the creek inland to its end. Built back round the arches, on their landward side, ran a wooden paling, high enough to hide a man kneeling behind it from the view of the birds on the lake. At certain intervals, a hole was broken in the paling, just large enough to allow of the passage through it of a dog of the terrier or the spaniel breed. And there began and ended the simple yet sufficient mechanism of the decoy.

In those days, I was thirteen, and Mary was ten years old. Walking on our way to the lake, we had Mary's father with us, for guide and companion. The good man served as bailiff on my father's estate. He was, besides, a skilled master in the art of decoying ducks. The dog who helped him (we used no tame ducks as decoys in Suffolk) was a little black terrier: a skilled master also, in his way; a creature who possessed, in equal proportions, the enviable advantages of perfect good-humour and perfect common-sense.

The dog followed the bailiff, and we followed the dog.

Arrived at the paling which surrounded the decoy, the dog sat down to wait until he was wanted. The bailiff and the children crouched behind the paling, and peeped through the outermost doghole, which commanded a full view of the lake. It was a day without wind; not a ripple stirred the surface of the water; the soft grey clouds filled all the sky, and hid the sun from view.

We peeped through the hole in the paling. There were the wild ducks—collected within easy reach of the decoy—placidly dressing their feathers on the placid surface of the lake.

The bailiff looked at the dog, and made a sign. The dog looked at the bailiff, and, stepping forward quietly, passed through the hole, so as to show himself on the narrow strip of ground shelving down from the outer side of the paling to the lake.

First one duck, then another, then half-a-dozen together, discovered the dog.

A new object showing itself on the solitary scene, instantly became an object of all-devouring curiosity to the ducks. The outermost of them began to swim slowly towards the strange four-footed creature, planted motionless on the bank. By twos and threes the main body of the waterfowl gradually followed the advanced guard. Swimming nearer and nearer to the dog, the wary ducks suddenly came to a halt, and, poised on the water, viewed from a safe distance the phenomenon on the land.

The bailiff, kneeling behind the paling, whispered, "Trim!"

Hearing his name, the terrier turned about, and retiring through the hole, became lost to the view of the ducks. Motionless on the water, the wild-fowl wondered and waited. In a minute more, the dog had trotted round, and had shown himself through the next hole in the paling; pierced farther inward, where the lake ran up into the outermost of the windings of the creek.

The second appearance of the terrier instantly produced a second fit of curiosity among the ducks. With one accord, they swam forward again, to get another and a nearer view of the dog; then, judging their safe distance once more, they stopped for the second time, under the outermost arch of the decoy. Again, the dog vanished, and the puzzled ducks waited. An interval passed—and the third appearance of Trim took place, through a third hole in the paling, pierced farther inland, up the creek. For the third time, irresistible curiosity urged the ducks to advance, farther and farther inward under the fatal arches of the decoy. A fourth and a fifth time the game went on, until the dog had lured the waterfowl, from point to point, into the inner recesses of the decoy. There, a last appearance of Trim took place. A last advance, a last cautious pause was made by the ducks. The bailiff touched the strings. The weighted network fell vertically into the water, and closed the decoy. There, by dozens on dozens, were the ducks, caught by the means of their own curiosity—with nothing but a little dog for a bait! In a few hours afterwards they were all dead ducks, on their way to the London market.

Now, little Mary the girl, the heroine of his tale, had a Swedenborgian grandmother, a woman conversant with mysteries and of prophetic turn—the best drawn character in the novel. The girl and boy were separated, to their mutual pain and anger, but the old lady, Dame Dermody, predicts their ultimate union. She writes a fierce prophetic letter to the boy's mother, declaring that spirits destined to be united in the better world, are divinely commissioned to discover each other, and to begin their union in this world. She enlarges upon "kindred spirits," upon "destined unions," and ends with a prophetic threat by which it is clear

* *American Pictures, Drawn with Pen and Pencil.* By the Rev. SAMUEL MANNING, LL.D., Author of "Swiss Pictures," "Those Holy Fields," &c. (London: Religious Tract Society.)

* *The Two Destinies.* A Romance. By WILKIE COLLINS. Two Vols. (Chatto and Windus.)

her mind is "unburdened." The mystery of the tale follows. Boy and girl are taken different ways; they grow up in utter ignorance of each other's existence; their names are changed; but, notwithstanding, the fulfilment of Dame Dermody's prophecy is brought about. The two meet but do not know each other. The woman is saved by the man, but still no discovery is made. Then in a dream of the day the spirit of the woman appears to the man and appoints an interview. Here, as well as in other instances given in this book, we have apparently a theory of Mr. Collins. It is that the spirit can act independently of the will, and in certain shapes, outside of the body, can visit friends, hold communication with them, and even perform such physical work as writing. In this case these manifestations were continued for years, always when the woman was in trouble and needed help, although always sent in her sleep and without her intention. She summoned the man from Scotland to England, and the man was drawn to obey her, although his appearance always created surprise and pain. At last the woman's child also appears, and hovering for miles in the air—all the way from Suffolk to Rotterdam—beckons him on to rescue the woman once more from her distresses. Here an accident, provided for beforehand, and in view of every reader all through the work, discloses to the woman the mystery of their identities, and the tale abruptly concludes.

There is a good deal of unhealthy curiosity concerning such subjects as those dealt with by Mr. Collins, and his work is not particularly calculated to influence that curiosity in a much healthier direction. It is curious; it is clever; here and there it is of almost absorbing interest, but it is nothing more.

BRIEF NOTICES.

Black Bob of Oxleigh. By the Rev. JAMES YEAMEN. (Kempster and Co.) This is a temperance story, and a good one. Black Bob's history under intemperance and its consequences, are graphically described with many minor incidents that light up the narrative. Of course Bob becomes a teetotaler, and ever afterwards prospers. The defect of tales of this kind is that a false doctrine is inculcated, viz. that prosperity is sure to accompany teetotalism.

The Lancasters and their Friends. A Tale of Methodist Life. By S. J. F. (Elliot Stock.) A tale with a distinct and limited purpose. It is designed to stimulate the "young ladies of Methodism" to an active working Christian life. On the whole this design may probably be accomplished. The work indicates some culture in the writer, and some dramatic power. The heroine marries happily to a hero who "as a Methodist was an earnest supporter of its rules, and promoter of its secular interests." What more could one wish?

Reflections delivered during the Mid-Day Celebrations of Holy Communion in the Church of St. Mary-le-Strand. By A. B. EVANS, D.D., Rector. These reflections deal with a variety of subjects. They are, in fact, sermonettes. We have read a few of them. We are obliged to say this, because, having read the few we have seen no reason to read more. They are fair brief addresses, with no especial characteristic excepting weakness.

Science and the Bible. Correlatively explained and vindicated, etc. By S. A. BRADSHAW. (C. Poplett.) Sometimes we put a stupid book aside thinking that the best thing that can be done with it is to leave it alone. Tremendous stupidity, however, compels notice. Now, the author of this work is no doubt a pious man, but piety does not altogether save a man from the effects of ignorance and conceit. He has discovered that, "the Almighty Creator of heaven and earth sets forth the existence of railroads more than 2,000 years ago" and that in the vision of Ezekiel (chap. i.) we have the "starting and returning train," etc., Shall we describe this work at a greater length?

Christ, a Ransom for All. Two Discourses on the Christian Atonement. By E. JOHNSON, M.A. (Hodder and Stoughton). The whole argument relating to the Atonement, whatever position the writer might take, could not be adequately presented within the moderate limits which Mr. Johnson has prescribed to himself. We have, however, in these two very able discourses an almost full outline, filled with more or less detail of illustration. Mr. Johnson rejects the modern theory included in the word "ransom." His reasons for doing so are arranged with effect, and stated with singular clearness. He is not satisfied, however, with the work of demolition, but proceeds to show how the Atonement not only may be, but is, effective. Some passages in this exposition indicate an intelligent and firm hold on the bases of Christian truth, and

both discourses are characterised by a finely cultured devotional feeling. We should, however, be doing injustice to ourselves as well as to the author if we were not to show, by a characteristic quotation, better than we could convey by a brief description, the attitude of the author. We select the following:—

Another name, another deep aspect of Our Lord's sufferings for us sinners is set forth in the word *sympathetic*. His sympathy was real and genuine, because founded both on nature and on experience. He took not on Him the nature of angels, but the seed of Abraham; He was partaker of flesh and blood. Think what this means: He could not sympathise with sin. He could not but sympathise with us sinners. And since sympathy is nothing less than fellow-feeling—feeling for or with another—this necessarily implies that He sympathised with that original weakness, and blindness, and temptability of our nature by which we are continually led into sin. A superior nature will feel the most deeply for those who are the farthest removed from his own goodness and blessedness, for those who have the most of evil or the least of good in their souls. What we call our sympathy seldom touches these lowest depths of all—it is feeling for suffering the like of which we have undergone or imagine we might undergo; it rarely extends to those who are oppressed by a load of wickedness the like of which we have never even been tempted to incur, and which we loathe with all our souls. On reading the tale of one of those horrible mutinies and murders at sea which have recently taken place, our sympathy starts into instant flow towards the poor victims in the tragedy—the captain struck down by a cowardly hand at unawares on the post of duty, the officers who shared his fate, the widows and orphans left to mourn their loss—and towards the murderers we have nothing but feelings of the bitterest loathing, words of the deepest execration. Yet should it not occur to us, after all, that it is just those wretches, the human beings who carried about such a mass of evil in their souls, whose state appeals to a profound, unselfish sympathy the most?

When the preaching of Christianity succeeds in converting Christians themselves to such an ideal as this, preaching will scarcely more be needed. These sermons are calculated not only to provoke thought, but to stimulate to a higher Christian life than that which seems commonly to satisfy those who "call themselves Christians," &c.

"SPIRITUALISM" AT THE BRITISH ASSOCIATION.

The most exciting incident at the British Association meetings, which closed its sittings on Wednesday at Glasgow, occurred on the preceding day, when Professor Barrett, of Dublin, read a paper on Spiritualism. The largest room at the command of the association was crowded as full as it would hold. Mr. Barrett furnished the following abstract of his papers to the reporters:—The paper first dealt with the phenomena of mesmerism, the author giving an account of some experiments he had made in this direction, confirmatory of Mr. Boord's experiments on hypnotism. These phenomena were at one time not accepted by physiologists, but quotations were given from the recent edition of Dr. Carpenter's and Dr. Maudsley's works on mind, showing that they are not now questioned. Professor Barrett then detailed some further experiments which he had made on the so-called "thought-reading," the influence of one mind upon another without the intervention of any impressions derived from the senses. This point is as yet not admitted by physiologists, and one of the objects of the present paper was to urge the importance of a further investigation of this remarkable phenomenon. The second portion of the paper dealt with the so-called spiritualistic phenomena. Professor Barrett recorded a series of careful observations that he had made on a little girl not ten years old, the daughter of parents in good society. Whenever the child was in a passive condition knockings were heard on the furniture, or even on an umbrella or other solid substance. When she was in the open air every possible source of deception was removed, nevertheless the phenomena continued. These knockings occurred in the broad sunlight in the presence of careful investigators, and were found to display intelligence, inasmuch as a prompt response was given to questions addressed to the unknown agent. So far as the observation went, no information was given by the knocks outside the range of the knowledge possessed by the child. Curiously enough, in the case of this child the phenomena after rising to a maximum, gradually died away, just as curiosity was aroused, and had it been fraud on the part of the child this would most likely not have been the case, as some feeling of vanity might have grown. Professor Barrett also briefly referred to a careful investigation which he had made within the last month of an American gentleman, named Slade, who also in broad daylight has tried knockings on the furniture, and also writing on a slate held in such a position that deception seemed almost inconceivable. Various eminent scientific men had from time to time accompanied the author in his investigation of Mr. Slade, and no trickery had been discovered. Nevertheless Professor Barrett wished to suspend his judgment as to the genuineness of these latter phenomena until a still more searching inquiry had been made, inasmuch as it is possible that in this case the so-called medium may be a marvellously expert conjuror; an utterly untenable hypothesis in the case of the little child. Moreover, the evidence of such eminent and careful investigators as Mr. A. R. Wallace, the president of

this section, and Mr. W. Crookes, and others, in the opinion of the author ought to have received more attention from scientific men than has yet been accorded them. The author expressed himself unable to give any solution of these phenomena; but urged inquiry and counselled suspense of judgment as to their natural or supernatural origin.

It will be seen that the Professor adopted a theory of mesmerism and psychic force as explanatory of some of the phenomena, and explained others by the influence of one mind upon another. This conclusion is the result of his own experience, but he admitted that he had received the testimony of others tending to establish the fact that clairvoyants said what was not within the knowledge of the mesmeriser or anybody within the circle of the *stancel*.

Exceedingly great interest was exhibited when Mr. Barrett announced that he had a letter from Mr. Maskelyne, the conjuror, who, though he warned the scientific men that they were more likely to be deceived than men of ordinary intelligence, admitted that there was something in Spiritualism which had not yet been touched, and the audience, especially the female portion of it, fell into excited astonishment as the marvel of a child followed by intelligent raps wherever she was was, dilated upon at length. Mr. Slade and his slate were also looked upon as a great mystery, and the rejection of the hypothesis of fraud, as the only necessity, was received with great delight by the Spiritualist part of the audience, and the very reserved conclusion, wherein the author limited his disposition to accept the Spiritualist hypothesis, was generally cheered. It was noteworthy throughout the discussion which followed, that several private letters were referred to, the writers of which wished their names to be withheld. Colonel Lane-Fox read such an epistle describing a series of family sances which had convinced a friend of his that spiritualism was a fact. Lord Raleigh, introduced by Mr. Wallace as a most eminent mathematician, declared that hallucination could have nothing to do with the phenomena under discussion. He went to see Dr. Slade with conjuror, and the conjuror had to confess that he did not know how the "tricks" were done. Then the floods were let loose. One speaker related that he had identified a stranger in the reception-room by his own spiritual consciousness. The Rev. Robert Thomson was so excited by this "piece of nonsense" that he rose to declaim against it in generalisations so diffuse that the chairman had to call him to order. A proposal having been made for a committee of investigation, Dr. Carpenter rose and, to everybody's surprise, admitted that some persons saw into the minds of others, but he asked that some allowance should be made for the tendency of the human mind to deception. He had refused to attend dark sances where the instruments of scientific men could not be used. As to Dr. Slade, Dr. Carpenter said that he had invited the medium to perform the experiments in his own house. If they succeeded he would spare neither time nor money to get to the bottom of them, if they failed he would conclude that there was no case for scientific investigation. Amid loud applause, Miss Becker came to the table and "added her testimony" to the "reality of spiritual experience." She told us how, when a girl, her cousin and playmate had had trances, produced raps, and announced her own success with the planchette. At the same time she discredited the ridiculous manifestations sometimes reported, and admitted the danger from morbid minds investigating great marvels. It would be well, she declared, if the British Association would undertake a scientific investigation. Mr. Crookes, who followed, ridiculed Mr. Barrett for believing only what he had himself seen, and yet asking the audience to believe that on his own testimony, as if all investigators were deceivable except himself; nor did Mr. Crookes hide for one moment that he was a Spiritualist. He rejected the theory of hypnotism, and the theory of illusion or delusion. In his view scientific men could not be deceived when they determined on applying strict tests, and conjurers were not to be compared with them for the discovery of trickery. What followed, it would be impossible to describe. At last, Mr. Wallace and Dr. Carpenter came into direct antagonism. Mr. Barrett, in reply to the discussion, charged Dr. Carpenter with changing his views, and appealed to him whether his theory explained all the phenomena. Dr. Carpenter warmly returned that there was still a question about the facts, and that he had never denied the possibility of spiritualism. If Dr. Blake would make his (Dr. Carpenter's) chairs dance about in broad daylight, and make his (Dr. Carpenter's) own slate produce messages, he would further consider the matter; but he still remembered that Sir James Simpson had placed 500*l*. in a case and offered it to any clairvoyant who would discover its number, and no clairvoyant had claimed it, a fact which did not disprove but certainly threw discredit upon the truth of clairvoyance. To this Mr. Wallace, who had summed up in favour of spiritualism, replied that they must have the very existence of the £500 note proved. Dr. Carpenter treated this as an aspersion upon the honour of a dead friend, and cheers and counter cheers were sent up at his retort. So warm did the discussion go on, so wild did the laughter of the ladies and the applause of the gentlemen become, that Professor Barrett had to interpose and pray for peace.

FOREIGN MISCELLANY.

The King of Bavaria was lately in Paris, where he went about enveloped in a large cloak, and observing the strictest incognito, as is his custom.

A report is current in Bombay that the Duke of Connaught is going out to India next cold season, and that he will remain a year or two in the country.

It is stated in a Berlin telegram that the Russian Government has entirely done away with the independence of the Polish administrative authorities, and that the office of Secretary of State for Poland is to be abolished.

It appears that the ex-Sultan's mother has applied for an authorisation to take her son somewhere in Europe where he can undergo treatment for insanity. She is said to live in constant fear that the scissors mystery may be repeated.

A Standard telegram from Alexandria says that there is good foundation for the report that the war between Egypt and Abyssinia will continue. Troops are leaving Suez for Massowah under the command of Osman Bey.

The *Osservatore Romano* publishes the latest instalment of the Index Expurgatorius. It proscribes Draper's "Conflict between Science and Religion," and "The Difference between the Western and Eastern Churches on the Doctrine of the Trinity," by Professor Langen, of Bonn.

Fiji.—News has been received from Fiji to the 2nd of Aug. The fighting between the mountaineers and the Government troops was completely at an end, but the latter, under Captain Knollys, were hunting the fugitives, and had secured some 800 prisoners. A number of chiefs had come in and made their submission to the Government. Large numbers of Polynesians who had been employed as labourers in Fiji were being sent back to their homes.

THE KING OF DAHOMEY.—We have news from the West Coast of Africa that the King of Dahomey still defied the blockade. The King had blockaded his own inland lagoons, and prohibited his people from using British goods. The *Daily News* understands that the French Government are greatly alarmed for the safety of a considerable number of French subjects who reside in the interior of Dahomey, and that strong representations on the subject are about to be made to our Foreign Office.

A YOUNG QUAKER named Nizolle has been sentenced at Marseilles to two months' imprisonment for refusing to join the reserve forces. He declared it opposed to his religious principles to bear arms, and on the president of the court-martial asking him what he would do if he saw his father being murdered, he replied that he should let the will of God be accomplished rather than violate his religion by using arms. His counsel stated that the French Quakers, though not numerous, gave 5,000,000*l.* for the liberation of the territory after the last war.

THE FRENCH ARMY.—I believe (writes a military correspondent of the *Times* who has been attending the recent manoeuvres) that were war to break out to-morrow France could in six days have 550,000 men of the active army, all trained soldiers, ready to proceed to the points of concentration of the *corps d'armée*, without reckoning the contributions which could be furnished by the army of Africa, the marines, the battalion of chasseurs à pied not attached to *corps d'armée*, four battalions of infantry, garrison artillery, depots of all arms, and the gendarmerie. In fact, she could put within a fortnight into first line a thoroughly trained and equipped army of 550,000 men, a large proportion of whom have seen war with the first line.

NATIVES AS CIVIL SERVANTS IN INDIA.—The Calcutta correspondent of the *Times* telegraphs:—"The report that the Indian Government, acting under Lord Salisbury's orders, is about to appoint natives to several posts hitherto reserved for covenanted civilians, gains strength daily. It is said that Sir R. Temple has taken up the project warmly, and submitted a number of names for selection, and that the experiment will be first tried in the Hooghly district, which will be officered entirely by natives. The scheme is generally viewed with disfavour here, even by the leading native papers, such as the *Hindoo Patriot*, *Indian Mirror*, and *Bengalee*. They doubt whether the Government will select the best men. It is admitted to be a dangerous experiment to put untried and inexperienced men in charge of districts. The proper plan, they say, is to appoint young men to the lowest grade in the service, and let them work their way up in the ordinary course."

THE FRENCH PRESIDENT'S RECENT TOUR.—At the Cabinet Council held on Thursday, Marshal MacMahon is said to have made a speech embodying the conclusions at which he had arrived during his journey in the provinces. He declared that he agreed with the prefect of the Rhône that the people of Lyons and the neighbourhood were in reality much more moderate in their political opinions and conduct than they were represented to be by the journals of the anti-Republican parties, and that, if the agents of the Government were careful not to depart from an impartial and kindly course of action, no community in the country would be more orderly, more law-abiding, or more friendly to the executive power. It is believed that the passing irritation caused by the refusal of the council-general to be present at the reception of the Marshal in resentment for a supposed slight has been quite dispelled by the explanation voluntarily tendered to the President of

the Council by the Marshal himself. The Conservatives are bitterly disappointed at this visible rapprochement between the President of the Republic and the Republicans.

CHINA.—The *Celestial Empire* of July 29 says:—"We have letters from Peking to the 16th inst. It seems clear that the highest officials of the capital have had a fit of repentance and are now most anxious to see the Viceroy and Imperial High Commissioner, Shen, bring about as quickly as may be a settlement of the dispute with England. Our correspondent tells us that while he is unable to give us any details of the nature of Sir Thomas Wade's demands (which contain some requisitions additional to the ultimatum of August, 1875), yet there is a general consent to the effect, that the English claims are not only reasonable, but moderate. We presume the Viceroy will be here soon, and judging from all we hear of his elevation of character, we may hope negotiations for peace will be carried on by him with an entire absence of the evasion and chicanery which has hitherto characterised Chinese diplomacy. If Shen brings about peace we hope it will be lasting, and that the future relations of China with the outer world will undergo gradual and reasonable modification."

THE LATE MR. GEORGE SMITH.—Two or three additional facts relative to the death of Mr. George Smith, near Aleppo, are given by the *Levant Herald* in its issue of the 4th inst.:—"Mr. Smith left Constantinople about six months ago for Bagdad, with a firman of authorisation from the Porte, being accompanied by Mr. Mathewson, formerly of the English post-office here, as general assistant. From Bagdad he proceeded to the Assyrian sites, but in consequence, partly of the disturbed state of the country, arising out of commotion among the nomad tribes, and more especially on account of the prevalence of plague, he was unable on this occasion to follow up his explorations with any practical result. These causes brought the expedition to a standstill; and as Mr. Smith was suffering seriously in health, he at length reluctantly determined to return to England, with the hope of resuming his efforts at a more propitious opportunity. Mr. Smith had experienced very bad results from having had twice to endure all the inconvenience and danger of a strict Asiatic quarantine, and when he left Bagdad for Aleppo he was physically weak, though in good courage and spirits. The journey, however, told severely upon him, and he broke down and was unable to ride any longer when he had reached a village called Ekiadjie, fifteen miles on this side of the Euphrates, and seventy miles distant from Aleppo. Leaving a servant with Mr. Smith, Mr. Mathewson pushed on to obtain assistance at Aleppo, whither Mr. Smith was eventually conveyed in a litter. He was, unhappily, so exhausted that he died at six o'clock in the evening of the day after his arrival at Mr. Skene's house."

"HARD TIMES" IN AMERICA.—The *Philadelphia Ledger* of August 31 says:—"The times are pretty hard, the signs of which are unmistakable. The 'Wants' columns of the *Ledger* are quite full, but these are not all. There are long lists of horses and carriages for sale—'property of gentlemen going abroad,' which tell tales of sudden vicissitudes and collapse. 'Board at summer prices' is the delicate way in which landladies announce compulsory reductions. Sales at auction, by marshals, by sheriffs, by mortgagees, by pawnbrokers, of every possible variety of article of luxury, stare at one from the newspaper page. And the announcement of 'reduced prices for clothing' for 'fuel,' 'flour,' and other necessities, tells the same story. Painful facts to contemplate, but they have to be faced, and the moral they teach of the need of strict economy ought not to be overlooked. We have not yet done paying the penalty for false prosperity which followed the war and will continue through the paper money period. All kinds of business is very much prostrated. The capitalists are accepting lower rates of interest, and the holders of stock investments are generally becoming satisfied with six per cent. interest, and even five per cent., if the payment of that smaller rate is fully assured. Hundreds and thousands are out of employment, and all, rich and poor, are gradually coming down to humbler pretensions. As a marked evidence of this fact we notice that President Gowen, of the Reading Railroad and the Reading Coal and Iron Company, on the 28th inst. issued a circular to all clerks, agents, officers and others employed of the companies named, notifying them that on the 1st of September, 1876, a general reduction of wages in all departments will be made, as follows:—Upon all persons receiving less than 2,000 *dols.* per annum a deduction of ten per cent. Upon those receiving from 2,000 *dols.* to 5,000 *dols.* per annum a deduction of fifteen per cent. Upon those receiving from 5,000 *dols.* to 10,000 *dols.* per annum a deduction of twenty per cent. Upon all receiving over 10,000 *dols.* per annum a deduction of thirty per cent. This reduction applies to the salaries of President Gowen and the vice-presidents as well as to the most humble trackman or switch tender, and is based on the principle that the higher the salary the greater the percentage of reduction."

Apocryph of some remarks on sea-sickness in a recent article, a correspondent tells us that the following was the description given by an acquaintance when overtaken for the first time by the disagreeable malady:—"For the first hour," said the unhappy sufferer, "I thought I should die. During the second hour, I was afraid I shouldn't."

Gleanings.

Which is the most obedient church instrument—the bell or the organ? The bell, because it will speak when tolled; but the organ will be blown first.

A Western editor met a well-educated farmer recently, and informed him that he would like to have something from his pen. The farmer sent him a pig and charged him \$9.75 for it.

"My dear," said a gentleman to his wife, "our new club is going to have all the home comforts." "Indeed," sneered the wife, "and when, pray, is our home to have all the club comforts?"

A debtor, severely questioned as to the reason of his not paying a just debt, replied, "Solomon was a very wise man and Samson a very strong one; but neither of them could pay his debts without money."

A TAKE DOWN.—"I'm a Philadelphia alderman," said a stout, pompous little man, as he approached the turnstile, on the opening day of the Centennial Exhibition. "Oh! that's no matter," answered the gatekeeper. "That don't exclude you. Pay your fifty cents, and you can go in just the same as the rest."

"I suppose," remarked a Chicago man to a gentleman of Michigan, "there are plenty of saw-mills in your State?" The gentleman of Michigan replied, "Shud say there wuz. Why, Michigan is gettin' so full uv saw-mills that you can hardly meet a man thar with more'n two fingers on a hand." And, sticking up his own, on which was a single finger, he quietly added, "I've shuck hands with um myself."

JUVENILE IMPERTINENCE.—The boys of Detroit are said to have a bad reputation for their mischievous tendencies. One of them, says an American exchange, lately observed an old citizen yawning and gaping on a street corner, and said to him: "Better not open your mouth too wide." "Why?" was the surprised query. "There's a law agin opening a saloon on Sunday," continued the naughty child, as he slid for the middle of the street.

ROYAL IDIOSYNCRASIES.—A continental newspaper publishes a literary curiosity entitled, "Royalty at the Dinner-table," which purports to give the favourite dish of the different crowned heads of Europe. Queen Victoria, we are told, is frugal at table, and is chiefly fond of beef and pastry. Marshal MacMahon cares little for the glories of the French cuisine, but is very fond of fruit. The Emperor of Germany is "an excellent eater and an excellent drinker," quite convivial at the table, and fond of beef, mutton, and biscuits. The Emperor of Austria restricts himself to dark meats, and the national wines of Hungary. The King of Italy is a great sportsman, but, unlike sportsmen, is very fond of game. The King of Holland is very fond of salmon, and "has one of the finest cellars in Europe." Burgundy being his favourite. Leopold II. is very fond of thrushes, though he has a poor appetite. The King of Portugal is fond of sweetmeats, and the King of Spain has a preference for lamb and veal, and "lingers long over his dessert."

RELIGION AND EDUCATION IN SERBIA.—The Servians nearly all belong to the Greek Church—a very small proportion only being Mohammedans—which fact in great part explains the present effort to throw off the yoke of the Mussulman power of Turkey. Although, however, the Serbs are Christians of the Greek Church, they are independent of the Patriarch of Constantinople, their ecclesiastical affairs being managed by a Metropolitan, whose seat is at Belgrade, and by the three Bishops of Uzita, Schabatz, and Timok. For the few who acknowledge the authority of the Pope and the Latin Church there is a bishop who resides at Diobar, in Austrian Slavonia. In the country there are 298 churches and 652 clergymen, besides thirty-eight cloisters, as they are called in the Greek Church, which are the homes of an order of clergy distinct from those who have parochial charges, and who are generally employed in educational duties. There are 300 educational schools, including several gymnasia, or high schools, as also a Lyceum for philosophical and law studies, a theological college, an artillery school, and a school of agriculture. Besides these, there are more than 300 elementary schools, not under the direction of the clergy at all. Education, altogether, during recent years, has been making rapid progress.—*Weekly Welcome.*

A LESSON WORTH LEARNING.—The following story is none the less interesting because it is old:—The possibility of a great change being introduced by very slight beginnings may be illustrated by a tale which Lockman tells of a vizier, who, having offended his master, was condemned to perpetual captivity in a lofty tower. At night his wife came to weep below his window. "Cease your grief," said the sage; "go home for the present, and return hither when you have procured a live black beetle, together with a little ghee (or buffalo's butter), three clews, one of the finest silk, another of stout packthread, and another of whipcord; finally, a stout coil of rope." When she again came to the foot of the tower, provided according to her husband's demands, he directed her to touch the head of the insect with a little of the ghee, to tie one end of the silk thread around him, and to place him on the wall of the tower. Attracted by the smell of the butter, which he conceived to be in store somewhere above him, the beetle continued to ascend till he reached the top, and thus put the vizier in possession of the end of silk thread, who drew up the packthread by means

of the silk, the small cord by means of the pack thread, and, by means of the cord, a stout rope, capable of sustaining his own weight, and so at last escaped from the place of his duress.

KEEPING UP WITH THE TIMES.—The following hitherto unpublished anecdote of the late Alexander T. Stewart will be read with interest:—As is well known, Mr. Stewart was a younger son of a lord, and his mother a French lady, for many years a resident in Alaska. It was from the latter, probably, he obtained his tendency to somnambulism. This inherited instinct became so strongly developed in June, 1858, that constant care had to be exercised over the great merchant when he was asleep. He was usually secured to the leg of his bed by a small jack chain. On one occasion, however, he was missing. An anxious search was made, without avail, all night. In the morning, to the horror of everyone, he was discovered standing on the highest chimney of his residence, and with nothing on but his nightshirt. He was poised upon one leg in his trance, holding the other in a position that made it evident that the memory of a rather tough old hen he had eaten for dinner lingered in his mind. This peculiar attitude added to the horror of the scene, for it was evident that should the slightest jar be communicated to the chimney in the effort to rescue the unfortunate man, he would inevitably fall from the dizzy height. At this moment a clever idea was hit upon by a bystander. A feather was attached to the end of a fishing-pole, and with this the uplifted foot of Mr. Stewart was gently tickled from the roof below until he placed it beside the other. A ladder was then elevated, and the still unconscious man rescued from his terrible situation. This episode, we are sure, will be entirely new to our readers, particularly as it is not true. However, it is quite so much so as the other items about the same late lamented individual that are floating about, and therefore just as good. We are bound to keep up with the times.—*San Francisco News Letter.*

WHAT IS SENT BY POST.—The following is an extract from the annual report of the Postmaster General:—"The post-office, while fulfilling its first duty to the public by affording means for the rapid transmission of correspondence, is also made the vehicle of conveyance for small articles of almost endless variety. Of these the following were observed passing through the post during the year—viz., silkworms and gentles; flowers, fruit, and vegetables; various kinds of game; wearing apparel; models of metal-fittings and toys; leeches, snails, eggs; six white mice, a sparrow, two snakes, a crayfish, and a dog. Several of these being prohibited articles, were sent to the returned letter office. The dog was posted at the Lombard-street office, and having fallen into the bag affixed to the letter-box, was not discovered until the contents were turned out at St. Martin's-le-Grand. An unregistered letter was recently received at Liverpool in a very thin cover, bearing an almost illegible address, and was delivered to a firm to whom it was supposed to be directed. On being opened, the letter and its enclosure, five 100*l.* notes, were found to be intended for another firm, to whom they were eventually delivered. The following is a copy of the address of a letter which also reached Liverpool, the names of persons and places being here admitted:—"This letter is for Mrs. M—. She lives in some part of Liverpool. From her father John —, a tailor from —. He would be thankful to some postmaster in Liverpool if he would find her out." The address unfortunately could not be found, and the letter was sent to the returned letter office." It seems that in 1875 the number of letters received in the returned letter office was 4,346,300, or one in 232 of the letters posted. Upwards of 25,000 letters were posted without any address, and of these 464 contained nearly 500*l.* in cash and bank notes, and nearly 6,000*l.* in cheques.

A REAL SUMMER DELICACY.—ROSE'S LIME JUICE CORDIAL mixed with water, or as an effervescing drink, in soda or potash, cooling and refreshing, or blended with spirits it supplies a delightful and invigorating stimulant—sustaining exertion and extremely wholesome. Sold every where. Purchasers should be careful to order Rose's Lime Juice Cordial, all others being imitations. Wholesale stores 11, Curtain-road, Finsbury.

RECKITT'S PARIS BLUE.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

FOR NOTHING.—To give an opportunity to those not yet using "Horniman's Tea," to taste and compare its quality, the Importers send gratis to all applicants a *Sample Packet of the Pure Tea* as supplied to their agents, and which, for strength, delicious flavour, and cheapness, is unequalled. Write for sample to Messrs. HORNIMAN, 29, 30, 31, and 32, Wormwood-street, London.

HOLLOWAY'S OINTMENT AND PILLS.—In the autumnal months the human health is sorely tried by the extreme changes of the temperature, which weaken the digestive organs, lower the bodily tone and lay the system open to numberless complaints. The vast majority of maladies affecting the throat, lungs, and circulation may be checked in their dangerous course by rubbing this curative Ointment briskly twice a day upon the skin covering the seat of the ailment, and by taking at the same time appropriate doses of Holloway's purifying, corrective, and operative Pills. This simple treatment knows no failures, is devoid of danger, restores strength to frames debilitated by disease, and imparts vigour to the nervous centres, however much shaken by repeated illnesses.

THOUSANDS are unable to take Cocoa because the varieties commonly sold are mixed with starch, under the plea of rendering them soluble; while really making them thick, heavy, and indigestible. This may be easily detected, for if cocoa thickens in the cup it proves the addition of starch. Cadbury's Cocoa Essence is genuine; it is therefore three times the strength of these cocoas, and a refreshing beverage like tea or coffee.

Births, Marriages, and Deaths.

[A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.]

MARRIAGES.

PAYNE—STEPHENSON.—Sept. 9, at Bloomsbury Chapel, T. E. Payne, of Tunbridge Wells, second son of W. Payne, Wallingford, to Helen Elizabeth, eldest daughter of T. Stephenson, Guildford.

CATTELL—EVEREST.—Sept. 13, at the Baptist Chapel, Meopham, by the Pastor, W. K. Dexter, James Cattell, late of Ramsey, Hunts, to Harriet, the only surviving daughter, of the late Henry Everest, of Rochester, Kent.

MATTHEWS—SKERRITT.—Sept. 13, at Wokingham, by the Rev. C. Oliver Munns, of Bath, assisted by the Rev. F. B. Bourne, of London, the Rev. John Matthews, of Wokingham, to Mary Delia, eldest daughter of the late James Skerritt, Esq., of Markham House, Wokingham.

HILL—NEWBIGIN.—Sept. 14, at the Congregational Church, Tunbridge Wells, by the Rev. J. Radford Thomson, M.A., Henry, elder son of H. Hill, of Bow-lane, London, and Sevenoaks, Kent, to Ellen Rosa, only daughter of the late James Newbegin, of Norwich.

TOLLY—GILL.—Sept. 13, at the Congregational Church, Blandford, Dorset, by the Rev. B. Gray, B.A., the Rev. J. G. Tolly, of Mansfield, Notts, to Alice, eldest daughter of Mr. Henry Gill, of Blandford.

DEATH.

AVELING.—Sept. 2, at St. Catharine's, Canada, of typhoid fever, in his thirty-first year, William Arthur, third son of Rev. Dr. Aveling, of Kingsland.

THROAT IRRITATION.—The throat and windpipe are especially liable to inflammation, causing soreness and dryness, tickling and irritation, inducing cough and affecting the voice. For these symptoms use glycerine in the form of lozenges. Glycerine, in these agreeable confections, being in proximity to the glands at the moment they are excited by the act of sucking, becomes actively healing. Sold only in 8*d.* and 1*s.* boxes (by post for 14 stamps), labelled, "JAMES EPPS and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London."

DYING AT HOME.—JUDSON'S DYES are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, berroneses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers.

TOOTH-ACHE.—E. Smith, Esq., Surgeon, Sherston, near Cirencester, writes: "I have tried Hunter's Nerveine in many cases of severe Toothache, and in every instance permanent relief has been obtained; I therefore strongly recommend it to the public." Of all Chemists, 1*s.* 1*d.*

Advertisements.

SPECIAL APPEAL.

MILTON CONGREGATIONAL CHURCH.

The necessity of a second Congregational Church for the united parishes of Milton and Gravesend had been long felt in the county prior to 1873. The erection of the College for the Education of the Daughters of Congregational Ministers made action absolutely imperative. The site of the institution was considered by all persons to be far too distant for the pupils to attend at the existing chapel. The nature of the town, moreover, as a resort of pleasure-seekers made it appear to gentlemen outside most undesirable that the pupils should be taken through the streets of the lower parts of the town on the Lord's-day.

Influenced by these public considerations, and encouraged by the Committees of the College, and of the English Congregational Chapel Building Society, a few gentlemen resolved to build a second church. Very much to the inconvenience of their own households, they selected a site OUTSIDE the population, but within five minutes' walk of Milton Mount, and the Foundation Stone was laid by the Treasurer of the Institution.

The few gentlemen who undertook this work, to complete a denominational scheme, raised towards it £4,500, and most of this by their own offerings. In order that nothing might be wanting to secure the comfort and privacy on the Sabbath of Ministers' daughters, they incurred a debt of £1,500.

They are now oppressed with this liability, and are unable to lessen it, except by means of a SALE of USEFUL and ORNAMENTAL WORK, to be held in the ASSEMBLY ROOMS on WEDNESDAY and THURSDAY, the 4th and 5th of October next.

WILLIAM LAKE, Esq., J.P., Mayor of the Town, assisted by the Rev. Dr. AVELING, Chairman of the Congregational Union of England and Wales, have promised to open the Sale.

It is hoped that as the circumstances have been very unusual, and as the effort made was for a denominational advantage, that the appeal to friends at a distance will be held to be justified. Their presence at the Sale, or the smallest CONTRIBUTION to be laid out in purchases for them will be gratefully acknowledged.

(Signed on behalf of the General Committee),

SARAH ANN QUEST, President.

E. NATHAN, Treasurer, Sunny Vale.

E. A. RIDER, Hon. Sec., Harmer-street.

P.S.—Contributions of Work would be most gratefully received.

PATRONESSES.—Mrs. Edward Baines, St. Ann's Hill, Burley, Leeds; Mrs. Joshua Wilson, Nevill-park, Tunbridge Wells; Mrs. James Spicer, Jun., Penryn House, Eatham; Miss James, Edgbaston, Birmingham; Mrs. Sloman, Leigh House, Blackheath; Mrs. Charles Andrewes, Grey Friars House, Reading; Mrs. Bevan, Stone-park, Greenhithe; Mrs. Spalding, Ore-place, Hastings; Lady Spokes, Lower Redlands, Reading; Mrs. Simpson, Uplands, Farncombe, Godalming; Mrs. R. O. White, The Priory, Lewisham; Mrs. Toomer, Mayores of Rochester; Mrs. George Lee-man, York; Mrs. T. Rowley Hill, St. Catherine's Hill, Worcester.

Milton next-Gravesend, September, 1876.

HOUSE PROPERTY

AND

INVESTMENT COMPANY

(LIMITED).

69, KING WILLIAM STREET, LONDON.

W. H. BASDEN, Secretary.

CHRISTIAN WORLD, May 26th, 1876.

"At the present time, when it is no easy matter for people with money to invest to know what best to do with it, attention may well be given to 'THE HOUSE PROPERTY AND INVESTMENT COMPANY, LIMITED,' which has been set on foot by eight gentlemen well known alike for business ability and personal reputation, namely:—Messrs. Henry Aste, Chairman of the London Corn Exchange; W. M. Baaden, of Lloyd's; William Sutton Gover, Chairman of the Markets Committee, City of London; F. J. Hartley, Hon. Secretary of the London Sunday School Union; William Smith, of Upper Norwood; R. P. Taylor, Director of the Lambeth Baths and Washhouses Company; Thomas White, Chairman of the City of London School; and E. B. Underhill, Secretary of the Baptist Missionary Society. It is a 'limited' company, and consequently every shareholder knows the full extent of his risk. Of real risk it is fully believed that there is none whatever, while the profits are sure to be considerable—the house property of the metropolis affording one of the finest fields for the safe and profitable investment of capital to be found in all England. It is reported that three estates already purchased will yield 9 per cent., and rapidly increase in value. Both amongst the directors and shareholders are names of several of the best judges of house property in London. Any of our readers to whom the subject may be of interest can obtain full information from the Secretary, Mr. W. H. Baaden, 69, King William-street. The shares, we may say, are £25, and interest at the rate of £5 per cent., apart from probable bonuses."

REVIEW, July 15, 1876.

"In fine, although the 'House Property and Investment Company' has been but three months in existence, fifteen hundred shares have been already allotted, representing £37,500; and fourteen estates have been bought, producing a net interest of nearly 9 per cent.; while a number of the shareholders are well known as among the best judges of house property in London."

PROGRESS.

The first issue of shares is rapidly being taken up. The Company is worked with the greatest economy consistent with efficiency. A considerable amount of money is already invested in the purchase of productive estates, which will yield a very satisfactory net profit. There is neither risk nor speculation in the operations of the Company; and many excellent judges of house property, knowing personally the qualifications of the directors for their work, have taken up a considerable number of shares in the Company. Some of the most eminent architects in the metropolis are shareholders. Some of the Company's estates could even now be sold at a fair profit, but it is felt to be prudent to wait for more beneficial profits.

THE APPRENTICESHIP SOCIETY.

The NEXT HALF-YEARLY ELECTION will take place at the MEMORIAL HALL, Farringdon-street, on TUESDAY, Sept. 26, 1876.

The Poll will commence at Twelve and close at One o'clock p.m.

COMPANION, or LADY HOUSEKEEPER.—A LADY DESIRES a SITUATION as Companion to a Lady, or Housekeeper to an elderly Gentleman, widower or single. Good references.—Address to Mrs. E. J., the Misses Smith, Broadway, Plaistow, London, E.

ST. JOHN'S HILL HOUSE ACADEMY, WANDSWORTH.

First Master—JAS. FISON, Esq., M.A. (Lond.)

Special arrangements for Young Gentlemen intending to Matriculate or Graduate.

Apply, Rev. Chas. Winter, Principal.

HIGH SCHOOL FOR GIRLS, EAST HILL HOUSE, WANDSWORTH.

Head Mistress—Miss D'ESTERRE HUGHES.

Oral system. Education thorough. Room for a few Boarders.

Apply to the Head Mistress, or Rev. Chas. Winter,

Principal of St. John's Hill House Academy.

WASHINGTON HOUSE PRIVATE and COMMERCIAL HOTEL, 53, Guildford-street, Russell-square, W.C.—Clean, comfortable, pleasantly situated, convenient for City and principal places of interest. Near to Euston, Midland, Great Northern, and Metropolitan Railway Stations, and General Omnibus routes. Terms strictly moderate.—Particulars on application to the Proprietor, E. Palmer.

BOURNEMOUTH. — HEATHER DEAN COLLEGE, for YOUNG LADIES, is situated on the West Cliff. Superior advantages are offered to all for whom a seaside residence and mild climate are desirable.—Terms sent on application to the Principals, Mrs. and the Misses Fletcher.

LADIES' COLLEGIATE SCHOOL, COLUMB HOUSE, SHREWSBURY, SALOP.

Principals—Mrs. NOBLE, Miss BRANNAN, and Miss NOBLE, assisted by Professors.

The course of study includes English, French, German, Latin, &c. Pupils prepared for the Oxford and Cambridge Local Examinations. References and prospectuses on application.

The MICHAELMAS TERM begins on the 19th September. Articled Pupil required.

UNIVERSITY COLLEGE (LONDON)

SESSION, 1876-7.

The SESSION of the FACULTY of MEDICINE will commence on MONDAY, October 2. Introductory Lecture at 3 p.m. by Professor Mandley, M.D.

The SESSION of the FACULTY of ARTS and LAWS (including the Department of the Fine Arts) will begin on TUESDAY, October 3rd. Introductory Lecture at 3 p.m. by Prof. W. Stanley Jevons, M.A., L.L.D., F.R.S.

The SESSION of the FACULTY of SCIENCE (including the Department of the Applied Sciences) will begin on TUESDAY, October 3rd.

The SCHOOL for BOYS between the ages of Seven and Sixteen will RE-OPEN on TUESDAY September 26th.

Prospectuses of the various Departments of the College, containing full information respecting Classes, Fees, Days, and Hours of attendance, &c., and Copies of the Regulations relating to the Entrance and other Exhibitions, Scholarships, and Prizes open to Competition by Students of the several Faculties may be obtained at the Office of the College.

The Examination for the Medical Entrance Exhibitions, and also that for the Andrews Entrance Prizes (Faculties of Arts and Laws and of Science), will be held at the College on the 28th and 29th of September.

The College is close to the Gower-street Station of the Metropolitan Railway, and only a few minutes' walk from the termini of the North-Western, Midland, and Great Northern Railways.

TALFOURD ELY, M.A.,
August, 1876. Secretary to the Council.

UNIVERSITY HALL,

GORDON SQUARE, LONDON, W.C.

Principal and Classical Tutor—E. S. BEESLY, M.A. Oxon.

Professor of History in University College, London.

Vice-Principal and Mathematical Tutor—J. J. WALKER, M.A. Trin. Coll. Dublin.

Students at University College, London, are admitted into the Hall, where they reside under Collegiate discipline.

The HALL will RE-OPEN in OCTOBER NEXT, on the day on which the Session of the Faculties of Arts, Laws, and Science commences at University College.

Prospectuses, containing particulars as to the Gilchrist Scholarships, which are tenable by Students residing in University Hall, and other information as to rooms, fees, &c., may be obtained on application to the Principal, or to the Secretary at the Hall.

E. A. WURTZBURG, Secretary.
July, 1876.

EAST OF ENGLAND NONCONFORMIST

GIRLS' SCHOOL, BISHOP'S STORTFORD,

Established by the East Anglian Girls' College Company (Limited).

Chairman of the Directors—WOODHAM DEATH, Esq., Bishop's Stortford.

Lady Principal—Miss LEWIN (late of Milton Mount College), assisted by Resident Governesses.

Visiting Professors will attend from London and Cambridge for Instrumental Music, Class Singing, Drawing, Mathematics, and Calisthenics.

Pupils will be prepared for the Cambridge Local Examination and for the South Kensington Art and Science Examinations.

For Prospectuses, with revised scale of fees, apply to the Rev. T. W. Davids, Hon. Sec. pro tem., 4, St. George's-square, Upton, E.

The NEXT TERM will COMMENCE on THURSDAY, September 17.

HIGH WYCOMBE CLASSICAL and COM-

MERCIAL SCHOOL, CRENDON HOUSE.

Twenty Young Gentlemen are soundly Educated in this old-established School, on moderate terms. Diet unlimited of the best quality; separate beds; with every home comfort.

Address Rev. M. A., as above.

BOYS' PREPARATORY SCHOOL, OAK-

WORTH BANK, HESKETH PARK, SOUTH-PORT.

Mrs. LOWTHIAN will shortly OPEN a Preparatory School for Boys under 13 years of age. The arrangement of the Classes and of the School Course will be directed by F. F. Rigg, B.A., Principal of Strathmore House School, Southport.

Prospectuses, &c., on application.

STAMFORD TERRACE ACADEMY,

ASHTON-UNDER-LYNE.

Established 1829, by the late Mr. Sunderland.

Prospectuses, &c., will be forwarded on application to DANIEL F. HOWORTH, Principal.

SELECT EDUCATIONAL HOME for

DAUGHTERS of GENTLEMEN, 34, ARUNDEL GARDENS, KENSINGTON PARK, LONDON.

This is confidently recommended to CHRISTIAN PARENTS by the Rev. ADOLPH SAPHIR, B.A., from personal knowledge. Eminent Professors attend.

University Examinations.—Address, "Principal," as above.

TETTENHALL COLLEGE,

STAFFORDSHIRE.

HEAD MASTER—

ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, late Andrew's Scholar and First Prizeman in Higher Senior Mathematics of University College, London, Fellow of University College, London.

SECOND MASTER—

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From GARTH WILKINSON, Esq., M.D., M.R.C.S.E.

76, Wimpole-street, London, W., March, 1874.

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Yours truly,
JOHN STOCK.

December, 1875.

From the Rev. T. MICHAEL.

Halifax, Yorks, March 3, 1876.

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8, Barnes-street, Stepney, Dec. 18, 1874.

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